

SENTENCES,

Divine, Moral, and Historical;

IN PROSE AND VERSE;

WITH

Copies for the Alphabet.

Designed for the Conduct of Human Life,
And particularly for the Improvement of Youth, in good Sense,
and correct English.

The WHOLE being the BEAUTIES of
ADDISON, JOHNSON, ROLLIN, WESLEY,

AND OTHER EMINENT AUTHORS;

Accurately extracted from their Works, and arranged in Alphabetical Order.

FOR THE USE OF SCHOOLS.

BY JOSEPH LONGMAN, K

WRITING MASTER,

At CHILD-OKEFORD, near BLANDFORD, DORSET. X

*Ingenuas didicisse fideliter artes
Emollit mores, nec finit esse feros.*

OVID. Epif. 9, Lib. 2.

SALISBURY: PRINTED BY E. EASTON;
AND SOLD BY MESSRS. WILKIE, N^o 71, ST. PAUL'S CHURCH
YARD, LONDON;
SOLLERS AND SIMMONDS, BLANDFORD;
YOUNG, MILBORNE; APPLIN, WINBORNE;
AND JEFFERY, WEYMOUTH.

MDCCLXXXVI.



T O

THE REVEREND

HENRY HALL, M.A.

RECTOR OF CHILD-OKEFORD,

IN THE COUNTY OF DORSET.

Reverend Sir,

I Humbly beg leave of doing myself the honour of this dedication; and I am the more emboldened, from the encouragement I have received from you to print the following sheets.

Your example to promote true religion, and sound principles, is such, that it would be arrogance in me to attempt a description thereof. For words need not be used to form
an

an idea, of what the Public have more happily enjoyed from your pious labours from the pulpit, (especially this parish) by many years experience.

And may you live long to support that benevolent and pious character you justly deserve, so as it may tend to the glory of God, and the good of mankind, is the sincere and hearty prayer of him, who is, with the most profound respect,

Reverend Sir,

Your most obedient,

And most obliged

Humble servant,

JOSEPH LONGMAN.

22 JY 63

P R E F A C E.

AFTER some years spent in compiling the following sheets for my own use, I was induced by some friends to have them published, as a book of the kind was not, nor had been, in print for near a century past.

I have found, and make no doubt but every judicious gentleman of the profession will agree, that for boys to transcribe such sentences, will enable them to be more correct in spelling, and to write more fluently, which certainly is preferable to their continual writing copies, as is customary in most schools: and I can venture to say, that some boys, who have attained to the art of writing a good hand, have been so unfortunate in spelling, that neither themselves, nor the more knowing, could guess at the meaning.

There seldom was an author, but some critic crept into his works; however, I do not stile myself such; and am so far

far from being conceited with any thing that I have here offered, that I should not be sorry if some more able person would undertake to set forth another publication.

I have endeavoured to correct every error, yet there may be some to be found, which, however, I doubt not but every candid and impartial reader will excuse. I have only to pray, that God may have the honour, and the world the benefit of them.

22 JY 63

S E N T E N C E S,

DIVINE, MORAL, AND HISTORICAL.

PROSE.

A

AMONGST all the inventions of mankind, none is like that of writing, by which a person may delineate his very thoughts, communicate his mind without speaking, and correspond with a friend at the greatest distance.

A man that is seriously engaged in an honest employment, wants leisure and opportunity to hearken to the solicitations of sinful pleasure.

An happy memory must have two qualities ; the one is to receive the ideas confided to it with ease and promptitude, and the other, faithfully to retain them.

them. 'Tis a great happiness when these two qualifications are naturally joined together; but care and pains may contribute very much to bring them to perfection.

A man of a moderate fortune, who is contented with what he has, and finds he can live happily upon it, should take care not to hazard and expose his felicity, by consorting with the great and powerful.

As a man truly great shines sufficiently bright of himself, without wanting to be emblazoned by a splendid ancestry; so they whose lives are eclipsed by foulness or obscurity, instead of shewing to an advantage, look but the darker for being placed in the line with their illustrious fore-fathers.

A good spirit, that is not abused, can add new glories to the highest state in the world, as well as give beauties to the meanest.

Advice is thrown away, where the case admits of neither counsel nor moderation.

A mind that is softened and humanized by friendship cannot bear frequent reproaches; either it must quite sink under the oppression, or abate considerably of the value and esteem it had for him who bestows them.

As

As a headstrong patient, who will not at first follow his physician's prescriptions, grows orderly when he hears that his neighbours die all about him; so youth is often frightened from vice, by the hearing the ill report it brings upon others.

As there is not a more melancholy consideration to a good man, than his being obnoxious to such a change; so there is nothing more glorious, than to keep up an uniformity in his actions, and preserve the beauty of his character to the last.

As love is the most delightful passion, pity is nothing else but love softened by a degree of sorrow: in short, it is a kind of pleasing anguish, as well as generous sympathy, that knits mankind together, and blends them in the same common lot.

A man who in ordinary life is very inquisitive after every thing which is spoken ill of him, passes his time but very indifferently. He is wounded by every arrow that is shot at him, and puts it in the power of every insignificant enemy to disquiet him.

As knowledge, without justice, ought to be called cunning, rather than wisdom; so a mind prepared to meet danger, if excited by its own eagerness, and not the public good, deserves the name of audacity, rather than courage.

A faithful friend is a strong defence; and he that hath found such a one hath found a treasure.

As nothing is more natural than for every one to desire to be happy, it is not to be wondered at, that the wisest men in all ages have spent so much time to discover what happiness is, and wherein it chiefly consists.

Abundance is a trouble, want a misery, honours a burthen, baseness a scorn, disgrace odious, and advancement dangerous; only a competent estate yields contentment.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

A wise man will be contented that his glory be deferred until such time as he shall be truly glorified; when his understanding shall be cleared, his will rectified, and his happiness assured; or, in other words, when he shall be neither sinful, nor ignorant, nor miserable.

A smile may be reckoned the sunshine of the soul, that breaks out with the brightest distinction: it plays

plays with a surprizing agreeableness in the eye, and sits like glory upon the countenance.

As luxury in diet and dress is a plain indication that the manners are not under so good a regulation as they should be; so a licentiousness of stile, when it becomes public and general, shews evidently a depravation and corruption of the understandings of mankind.

As a plant that is often removed does not thrive, so a scholar that often changes his master, seldom becomes learned.

A moderate fortune, with a quiet retirement in the country, is preferable to the greatest affluence, which is attended with care and the perplexity of business, and inseparable from the noise and hurry of the town.

Aristippus being asked wherein the learned differed from the unlearned, said, send them naked to strangers, and you shall see.

A man of extraordinary parts and abilities is many times neglected for want of character; while he that affects popularity, without the least pretension to merit, is puffed up with the applauses of the ignorant, which the other scorns.

As he that is master of a good invention, shews himself to have a lively fancy; so he that can make a good collection, discovers a sound judgment.

Always put more confidence in those who have obliged you, than in those you have gratified: for the former are more likely to do you greater kindness than the latter.

Action only gives a true value and commendation to virtue: for no man should be so taken up in any study, as to neglect the more necessary duties of an active life.

Affectation naturally counterfeits those excellencies which are placed at the greatest distance from possibility of attainment, because, knowing our own defects, we eagerly endeavour to supply them with artificial excellence.

A man that has once blemished his credit by knavery, will not be believed for the future, even tho' he should speak the truth.

As summer is the season of the year, in which the industrious and laborious husbandman gathers and lays up such fruits as may supply his necessities in winter; so youth and manhood are the times of life which we should employ and bestow in laying in such
a stock

a stock of all kinds of necessaries, as may suffice for the craving demands of helpless old age.

A wise man avoids as much to contradict as being contradicted; and the more his judgment inclines him to censure, the more cautious he is not to publish it.

A man should weigh and consider the nature of any proposal well, before he gives into it; for a rash and hasty compliance has been the ruin of many a one.

As the passions of young men are warm, and their imaginations lively, it would be wrong to endeavour to tie them up from the pursuit of innocent pleasures.

An ill-natured person will kindle the flame of discord among friends and neighbours, purely to satisfy his own malicious temper.

All the obligations you lay upon an ungrateful person are thrown away: and, therefore, they who would be esteemed wise, as well as good, should use some exactness in the direction of their favours, as well as generosity in the disposal of them.

A man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he has little hopes of being fortunate.

As a man who is lame with the gout, had better draw the observations of people upon him by walking with a crutch, than expose himself to their ridicule by tumbling down in the dirt,

As gold is purged and refined from the dross by fire, so is adversity sent by Providence to try and improve the virtue of mortals.

An over-greedy disposition often subjects us to lose what we already possess.

A meer competence with liberty, is preferable to servitude amidst the greatest affluence,

A person can hardly be deemed too cautious, where the first mistake is irretrievable, or fatal,

A covetous man may be compared to a sponge; what he with wonderful care hath sucked up, his heirs commonly take pleasure in squeezing out,

An impudent friend often does as much mischief by his too great zeal, as the worst enemy could effect by his malice.

Among men of weak and base minds, merit begets envy; but among those of a generous spirit, a noble emulation,

A man

A man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burthen to himself.

As he that can revenge an injury, and will not, discovers a virtuous and magnanimous disposition of soul ; so he, that can return a kindness, and dares not, shews a mean and contemptible spirit, and proves himself a despicable lump of ingratitude.

As a man's most intimate friend may be too familiar, so wit, not rightly managed, may prove troublesome and impertinent.

All change is of itself an evil, which ought not to be hazarded but for evident advantage.

Avarice is an uniform and tractable vice : other intellectual distempers are different in different constitutions of mind ; that which soothes the pride of one will offend the pride of another ; but to the favour of the covetous, bring money, and nothing is denied.

Argue not with a man whom you know to be of an obstinate humour : for when he is once contradicted, his mind is barred up against all light and information ; arguments, tho' never so well grounded,
do

do but provoke him, and make him even afraid to be convinced of the truth.

A wise man valueth content more than riches, and a virtuous mind rather than great preferment.

A man may surely think to as good purpose in an elegant apartment as in a cave.

An increase of knowledge is frequently attended with an increase of vanity.

As knavery and folly are master and man, delusion would soon walk very lame, and perhaps drop for good and all, if its dutiful slave, credulity, did not run by its side, and keep it from falling.

As a traveller, who leaving the beaten road for one more pleasant, and less certain, is so bewildered, that he cannot return; so those who resign themselves up to credulity, wander for the most part in the mazes of error as long as they live, and are the more fond of deceit the less they know why or wherefore.

As the greedy ravens seek after carrion for their food, so doth the covetous userer hunt after coin to fill his coffer.

As worms do breed most gladly in soft and sweet
woods,

woods, so the most gentle and noble wits, inclined to honour, are soonest deceived by liars and flatterers.

All kind of wickedness proceedeth from lying, as all goodness doth proceed from truth.

A liar ought to have a good memory, lest he be quickly found false in his tale.

Alexander would consent to nothing but truth, and Philip, his father, to all kind of falsehood.

A blockhead is regular in his conduct, not from the goodness of his understanding, but from the baseness of his nature, which preserves him from imposition, and from want of sensibility, to kindle into a warmth of enjoyment.

Atheists put on a false courage, and alacrity, in the midst of dangers; like children, who when they go in the dark will sing for fear.

A brave man thinks no one his superior who does him an injury, for he has it then in his power to make himself superior to the other by forgiving it.

A friend exaggerates a man's virtues; an enemy inflames his crimes; every man should therefore give
a just

a just attention to both, so far as they may tend to the improvement of the one, and the diminution of the other.

A valiant general is a strong rock without fear or baseness, and resolves to fight against his enemies, and procure a firm and stable peace for his king and country by his victorious sword; and always is known to grant his suppliant enemies their life, and never offer to his friend any unkindness.

A loud noise is inconvenient for learners; it is prejudicial to study; it is hard for one boy to learn, while another that sits next him bawls. A silent school is very helpful to learning.

After the Athenians had received the moon for a goddess, they committed Anaxagoras to prison for writing of her eclipse. So great is the folly of superstition!

A valiant soldier, that exposeth his life for the sake of his sovereign, beareth the strokes of his enemies: he is sometimes wounded in his head and limbs; he is sometimes sick of a fever; but he is never feeble in mind, though he be weak in body: courage remaineth when strength is lost.

A good man is unquiet in his mind, whilst he
 . taketh

taketh notice of other men's sins ; he desireth the happiness of those that neglect their own ; they are slow of heart, and see not ; they are void of understanding ; they desire none of God's commandments ; they pray not, but God sometimes heareth the prayers of the righteous for them.

A judge, whose sentence accuseth him of injustice, is unprofitable to his country : a just judge remembereth mercy and justice together ; he never forgetteth right law, but never condemneth the innocent.

A merciful prince pardoneth disobedient subjects ; but if they pay him not due thanks, and resist his will afterward, they are called ungrateful, and though he forgave their former offence, yet he will not pardon them their ingratitude, for they are unworthy of his clemency.

A broad trench is a security to an army, but neither valour nor walls are able to preserve those whose lives are come to their appointed measure.

A man of true valour is not moved at the report of war ; he undertaketh it upon just occasions, and preferreth his honour before his life.

A boy of an ingenious temper is troubled in mind when he hath provoked his parents to anger, and desires

fires nothing more than the recovery of their favour ; but a boy accustomed to the practice of disobedience, laugheth at reproof.

A man that spendeth many years, and layeth out all his time on trifles, is like a merchant that went a long voyage to fetch ashes from Mount Ætna ; which being exposed to the winds, he lost them all in his return.

A commendable beginning is commonly the infallible sign of an honourable end ; such as begin to continue in grace, shall be crowned with never-ending glory.

A solid and substantial greatness of soul, looks down with a generous neglect on the censures, and applauses, of the multitude, and places a man beyond the little noise, and strife of tongues.

A man, whose extraordinary reputation lifts him up to the notice and observation of mankind, draws a multitude of eyes upon him, that will narrowly inspect every part of him, consider him nicely in all views, and not be a little pleased when they have taken him in the worst and most disadvantageous light.

An honest man will enjoy himself better in a moderate

derate fortune, that is gained with honour and reputation, than in an overgrown estate, that is cankered with the acquisitions of rapine and extortion.

A desire to die is culpable, when it proceeds only from impatience, by reason of trouble. But he that is desirous to live, when death would be more honourable to God and religion, wanteth christian courage, and is of a feeble mind.

A man is hard to be found that preferreth the advantage of his friend before his own; that not only pitieth his friend's calamities, but also helpeth him with all his might. Adversity is the fittest time to try the sincerity of friendship.

A brave soldier is a kingdom's glory, and resolves to purchase honour to himself, by his sword through bloody rivers.

Advise thy friend most warily, lest thou injure him, and he accuse thee of enmity. Rash counsel is unprofitable to him that giveth, and to him that receiveth it: be ready to hear, careful to contrive, but slow to speak.

A man of spirit should contemn the praise of the ignorant, and like being applauded for nothing but what he knows in his own heart he deserves.

A kind-

A kindness does not consist in that which is done or given, but in the intention of the doer or giver.

A taste of pleasure might quicken the relish of life, yet an unrestrained indulgence is inevitable destruction.

A chearful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured : it will lighten sickness, poverty, and affliction ; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

An ingenious and industrious youth seldom fails of being followed with a virtuous and a happy life.

Avoid too much familiarity in conversation : he that familiarizes himself, presently loses the superiority that his serious air gave him ; the more common things are, the less they are esteemed : familiarity discovers imperfections that reservedness concealed. Be not too familiar with superiors, for fear of danger ; nor with inferiors, for it is indecent : far less with mean people, whom ignorance renders insolent, inso-much, that being insensible of the honour that is done them, they presume it is their due.

Ambitious men are of all men most miserable, for they are wholly taken up with expectation of future things,

things, and they being uncertain, are perpetually afflicted with anguish of mind and fears; and at last, perceiving they are fallen from their expectation, which their hopes held out to them, they become most grievously perplexed.

Aristotle's passion for study was so great, that, in order to prevent sleep from engrossing too much of his time, he placed a basin, made of brass, by his bed-side, and when he lay down, extended one of his hands, in which was an iron ball, out of bed, that the noise made by the falling of the ball into the basin, when he fell asleep, might awake him.

A person might as well be punished for thinking, without speaking, as for writing, without publication.

Agriculture not only gives riches to a nation, but the only riches we can call our own, and of which, we need not fear either deprivation or diminution.

Affectation is always to be distinguished from hypocrisy, as being the art of counterfeiting those qualities which we might with innocence and safety be known to want. Hypocrisy is the necessary burthen of villany. Affectation, part of the chosen trappings of folly.

C

Advice,

Advice, as it always gives a temporary appearance of superiority, can never be very grateful, even when it is most necessary, or most judicious ; but for the same reason, every one is eager to instruct his neighbours ; to be wise or to be virtuous, is to buy dignity and importance at a high price ; but when nothing is necessary to elevation, but detection of the follies or the faults of others, no man is so insensible to the voice of fame, as to linger on the ground.

As there is no deliberation good that hangeth on delay, so no council is profitable, that is followed unadvisedly.

Advice is offensive, not because it lays us open to unexpected regret, or convicts us of any fault which had escaped our notice ; but because it shews us, that we are known to others as well as ourselves.

Admiration must be continued by that novelty which first produced it; and how much soever is given, there must always be reason to imagine, that more remains.

A passionate man, upon the review of his day, will have very few gratifications to offer to his pride, when he has considered how his outrages were caused, why they were borne, and in what they are likely to end at last.

As

As we are more accustomed to beauty than deformity, we may conclude that to be the reason why we approve and admire it; as we approve and admire customs, and fashions of dress, for no other reason than that we are used to them: so that, though habit and custom cannot be said to be the cause of beauty, it is certainly the cause of our liking it.

Among the uncertainties of the human state, we are doomed to number the instability of friendship.

All fear is in itself painful; and when it conduces not to safety, is painful without use.

As in some rivers, the main stream runs not always in the same channel, so the besetting sin may change; as lust in youth may be succeeded by covetousness in old age.

As knowledge advances, pleasure passes from the eye to the ear, but returns, as it declines, from the ear to the eye.

As pride is sometimes hid under humility, idleness is often covered by turbulence and hurry. He that neglects his own duty, and real employment, naturally endeavours to crowd his mind with something that may bar out the remembrance of his own folly,

and does any thing but what he ought to do, with eager diligence, that he may keep himself in his own favour.

As the climbing up a sandy hill, is to the aged, so is a wife full of words to a quiet man.

Ambition is one of those passions, that is never to be satisfied: it swells gradually with success, and every acquisition serves but as a spur to future attempts.

A man of merit in place, is never troublesome by his pride: he is not elated with the post he fills, because of a greater he has not, of which he knows himself worthy.

As a man inebriated only by vapours, soon recovers in the open air, or a nation discontented, to madness, without any adequate cause, will return to its wits and allegiance, when a little pause has cooled it to reflection.

Any passion, too strongly agitated, puts an end to that tranquility which is necessary to mirth. Whatever we ardently wish to gain, we must, in the same degree, be afraid to loose; and fear and pleasure cannot dwell together.

A man

A man conspicuous in a high station, who multiplies hopes, that he may multiply dependants, may be considered as a beast of prey.

A human soul without education is like marble in the quarry, which shews none of its inherent beauties till the skill of the polisher fetches out the colours, and discovers the ornamental clouds that run through the body of it. Education draws out to view every latent virtue, which, without such helps would never be able to make their appearance.

Aristotle is praised for naming fortitude, first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety, have placed prudence and justice before it; since without prudence, fortitude is mad; without justice, it is mischievous.

As in life, so in study; it is dangerous to do more things than one at a time; and the mind is not to be harrassed with unnecessary obstructions, in a way of which, the natural and unavoidable asperity is such, as too frequently produces despair.

Adam by his sin became not only guilty, but corrupt; and so transmits guilt and corruption to his posterity.

Aurelius used to say, he would not part with the little he had learned for all the gold in the world; and that he had more glory from what he had read and written, than from all the victories he had won, and all the realms he had conquered.

An honest man's dealings are square and above-board, he discovers the faults of what he would sell; restores the over-seen gain of a false reckoning; and esteems a bribe venomous, though it comes gilded over with the colour of gratuity.

An untruth in discourse is a disagreement between the speech and the mind of the speaker. When one thing is declared and another meant, words are no image of the thoughts: it makes the marks of speech insignificant, and the meaning of one man unintelligible to another; this is a breach of the article of commerce, and an invasion upon the rights of society.

Ambition raises a secret tumult in the soul, it inflames the mind, and puts it into a violent hurry of thought: it is still reaching after an empty imaginary good; that has not in it the power to abate or satisfy it.

As arrogance, and conceitedness of our own abilities are very shocking and offensive to men of sense and virtue, we may be sure, they are highly displeasing

sing to that being who always delights in an humble mind.

A man who entertains an high opinion of himself is naturally ungrateful : he has too great an esteem of his own merit to be thankful for any favours received.

As virtue in general is of an amiable and lovely nature, there are some particular kinds of it which are more so than others, and these are such as dispose us to do good to mankind. Temperance and abstinence, faith and devotion, are in themselves perhaps as laudable as any other virtues, but those which make a man popular and beloved, are justice, charity, munificence, and in short all the good qualities that render us beneficial to each other.

Aristotle says, that to become an able man in any profession, three things are necessary, that is to say, nature, study and practice.

As a man's most intimate friend may be too familiar; so wit not rightly managed, may prove troublesome and impertinent.

A man of great abilities may by negligence, and idleness become so mean and despicable as to be an incumbrance to society, and a burthen to himself.

As the higher our station is in the world ; so the more care we should take of our lives and actions, that they be kept within the compass of lowliness and humility.

A graceful presence and deportment bespeaks acceptance, gives a force to language, and helps to convince by looks and posture : therefore Mucianus, chief minister of state to the emperor Vespasian, studied very much to give a becoming grace to every thing he said : for a free and easy manner of address charms the minds of men, and makes the compleat ornament of life.

SINGLE LINES.

A

ABANDON all ignorant and vicious companions.
 A beautiful countenance is a silent commendation.
 Abstain from all appearance of evil.
 Abundance, like want, ruins many.
 Account no sin little, since death is the wages of it.
 A contented mind is a continual feast.
 A courteous behaviour will multiply friends.
 A covetous man is always as he fancies—in want.
 A covetous man is never satisfied,

Add

Add not trouble to a heart already grieved.
 Adversities are to be undergone with a patient mind.
 A false balance is an abomination to the Lord.
 A false-grounded hope is but a waking man's dream.
 Affectation is Nature's greatest monster.
 A flattering companion is a dangerous enemy.
 A fool is more malicious than a man of understanding.
 A fool's heart is ever dancing on his lips.
 A good conscience is a continual quietness.
 A good name is better than a precious ointment.
 A guilty conscience is a worm that never ceaseth biting.
 A habit of sincerity in acknowledging faults, is a guard
 against committing them.
 All God's commandments are divinely pure.
 All human happiness proceeds from virtue.
 All human things are subject to decay.
 All virtue, wisdom, and goodness, owes its original to
 God.
 Always endeavour to improve your precious time.
 Always prefer solid sense to wit.
 A man is superior to his own merit, by the little value
 he sets on it.
 A man of understanding will be governed by reason.
 A man's best monument is his virtuous actions.
 A man's fortune, like his garment, should be fit and
 neat, rather than large.
 A man's own manners commonly frame his fortune.
 A man's reputation cannot be preserved with too
 great care.

A man

A man that survives his own reputation soon becomes miserable.

Ambition is torment enough for an enemy.

A moment of time is a monument of mercy.

An evil conscience is an unquiet companion.

Anger is more extravagant and outrageous than all other passions.

An honest employment is a most excellent patrimony.

An honest word is better than a careless oath.

An obstinate heart shall be laden with sorrows.

An opinion without learning cannot be good.

An ungrateful man would destroy his benefactor.

A poor freedom is better than a rich slavery.

Application to business in youth makes age comfortable.

A prudent man valueth content more than riches.

Art has no enemy but an ignorant person.

A sharp reproof is better than a smooth deceit.

A soft answer turneth away wrath.

As the baggage is to an army, so are riches to virtue.

As water quencheth fire, so doth soft language pacify wrath.

A true friend is the sweetest contentment in the world.

Attempt not too hastily, nor pursue too eagerly.

Authority is the main point in any government.

Avarice and ambition are restless and unsatiable.

A virtuous woman is a crown to her husband.

Avoid the company of intemperate and vicious persons.

A wise

A wise man improves his precious time.

A wise man measures time by improvement, not by duration.

A wounded reputation is seldom cured.

B

Be very cautious for whom you do become security, and for no more than you are able to discharge, for the borrower is a servant to the lender.

Be very circumspect in the choice of your company, in the society of your equals you shall enjoy more pleasure, but in the society of your superiors you may get more advantage.

By surfeiting many have perished, but he that taketh heed prolongeth his life.

By endeavouring to purchase the reputation of a wit, you may hurt that of a friend, and lose all pretensions to wisdom.

By study we are taught to consider truth in various aspects, and different lights, we discover the copiousness

ness of principles, and are enabled to draw from them the remotest consequences.

Before we attempt any alteration of moment, we should be certain what state it will produce; for, when things are already bad, to make them worse by trying experiments, is an argument of great weakness and folly, and is sure to be attended with a too late repentance.

By ingratitude the strictest combinations of friendship are broken, from this, results the destruction of families, and this is solely the origin of human discord.

Blushing is so far from being necessarily an attendant upon guilt, that it is the usual companion of innocence.

Beauty joined with innocence is universally respected; malice added to deformity as universally abhorred.

Be not contradictory, for contradiction passeth for an affront, because it is the condemning the judgment of another, and it sours the sweetest conversation.

Be timely wise, rather than wise in time, for after-
wisdom

wisdom is ever accompanied with tormenting wishes; for though opportunities are sometimes regained, yet remember, occasion is bald behind, and few good gamesters that can avoid it, will hazard an after game.

Be very cautious in believing ill of your neighbour; but more cautious in reporting it.

Beware of a too sanguine dependance upon future expectations; the more promising hopes are sometimes dashed in pieces, by the intervention of some unforeseen and unexpected accident.

By an imprudent communicating of our minds to others, we commonly make ourselves ridiculous, and oftentimes under that contemptible, which before was had in admiration. Silence therefore where that great dictatrix wisdom is wanting, is evermore least dangerous, and most commendable.

By the rare invention of writing innumerable benefits are conveyed unto men, by this we have the monuments of ancient times communicated unto us. By writing we give directions for our foreign affairs, though we stay at home, and correspond with our absent friend as freely as with a present neighbour, communicating all our counsels with the greatest secrecy:

secrécy : and by it, we have God's holy word continued unto us.

Be studious to preserve your reputation; if that be once lost, you are like a cancelled writing, of no value, and at best do but survive your own funeral; for reputation is like a glass, which being once cracked will never be made whole again.

Beauty and wit will die, learning will vanish away, and all the arts of life be soon forgot; but virtue will remain for ever.

By prudent deportment, pertinent expressions, and commendable actions, riches and reputation are acquired : but contrary causes have contrary effects.

Beauty is well known to draw after it the persecutions of impertinence ; to incite the artifices of envy, and to raise the flames of unlawful love ; yet among ladies whom prudence or modesty have made most eminent, who has ever complained of the inconveniences of an amiable form, or would have purchased safety by the loss of charms.

Before you set your heart upon any thing, consider maturely whether it will add to your happiness.

Benevolence procures a stock of friends and well wishers ;

wishers ; of greater value than a stock of money : these will be of constant use and satisfaction ; many times they bring relief in pinching necessity, when riches prove vain and unsearchable.

Be very cautious in commending yourself, for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule, to men of sense and judgment.

By industry we are redeemed from the molestations of idleness, which is the most tedious and irksome thing in the world ; wreeking our souls with anxious suspense, and perplexing distraction.

Be slow to chuse a friend, and slower to change him, courteous to all, intimate with few ; scorn no man for his meanness, nor humour any for their wealth.

Bury not your faculties in the sepulchre of idleness, but those endowments wherewith providence hath any ways enriched you, let prudence always manage. And evermore endeavour to secure every minute to a commendable, sober, or pious employment.

Be not led away by the censures and applauses of men, but consider the figure that every person will make

make at that time when wisdom shall be justified of her children ; and nothing pass for great or illustrious, which is not an ornament and perfection to human nature.

Brutus, after his defeat at Philippi, stabbed himself, with this memorable saying, that he had pursued virtue, and found it nothing but a name ; not considering that the victory over ourselves was preferable to that over our enemies.

By reading a man does, as it were, antedate his life, and makes himself contemporary with the ages past ; and this way of running up beyond our nativity, is much better than Plato's pre-existence.

Beware of envy : for to grudge any man an advantage in person and fortune, is to censure the liberality of providence, and be angry at the goodness of God.

Beware of the man that has no regard to his own reputation, since it is not likely he should have any for yours. He that is told of a fault, and says he does not care, merits contempt.

By industry we may reasonably hope to purchase and preserve reputation, the darling of human affection.

By

By the force of natural affection, Atys, who had been dumb all his life-time, when he saw a foldier of Cyrus ready to kill his father Cœsus ; out of a desire to speak, broke the strings of his tongue, and cried out,—O ! save my father !

By sloth, our souls are starved for want of satisfactory entertainment, and filled with doleful considerations ; galled with a sense of our squandering away precious time, of our slipping fair opportunities, and of our not using the abilities given us, to any fruit or profit.

Beware of drunkenness. It impairs the understanding, wastes the estate, banishes the reputation, consumes the body, and renders a man of the brightest parts, the common jest of an insignificant clown.

By the benefit of reason a wise man may foresee the rise, progress, and event of things ; and by taking in the whole at a view, prepare all things for the use and comfort of life.

By reading, we converse with the dead ; by conversation, we converse with the living ; the former enriches, the latter polishes the mind.

Bring the things your fancy works upon, to the bar of a sound mind, to be examined and tried ; and

D

there-

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D

there-

thereupon embrace or reject them, and so think and judge of things, not as fancy conceits them, but as the understanding concludes them.

Beware of lawful recreations, lest we use them unlawfully, by making a business of them, and thereby unfit our selves for business by them.

By a stedfast contemplation of a future being, we make life itself, while it lasts, an uniform and consistent thing; for a man that has this one point in view, is not wavering, and distracted with variety of pursuits, nor wearied with repeated disappointments.

Be not over precipitate in your designs; great designs require great considerations, and they must have their time of maturing, otherwise they will prove abortive. The fox reproached the lioness for her sterility and slowness in breeding; she answered, it is true I breed slowly, but what I bring forth is a lion..

Bear cheerfully where there is no remedy, patience is the only prudence, make a virtue of necessity; what must be, why not willingly? to sit down and cry, will not lessen the burden, or our way; and to pore upon our grief, makes it the more grievous.

Before we desire a thing passionately, it ought to be

be considered what is the happiness of the person that possesses it.

By the assistance of letters the memory of past things is preserved, and the foreknowledge of some things to come is revealed: by them, even things inanimate instruct and admonish us.

By the arts of reading and writing, we can sit at home and acquaint ourselves with what is done in all the distant parts of the world, and find what our fathers did long ago in the first ages of mankind.

Besides poverty and want, there are other reasons that debase the minds of men, who live under tyranny, though I look on this as the principal. It is odd to consider the connection between despotic government and barbarity, and how the making of one person more than man, makes the rest less.

Be very cautious how you become security for any one, especially beyond your ability: he that is security for a stranger shall smart for it, and he that hateth suretieship is sure.

SIN-

SINGLE LINES.

B

Bad books are the public fountains of vice.
 Bad company has brought many to the gallows.
 Bad company is of a most contagious nature.
 Bad men, seeming good, commonly intend ill.
 Barbarous are the nations that want humane learning,
 Bear that with patience which cannot be avoided.
 Be ashamed of your pride, not proud of your shame.
 Beauty and good behaviour procure respect.
 Beauty is no longer amiable than while virtue adorns it,
 Beauty, like glass, is both brittle and irreparable.
 Beauty, the more it is seen, the more it is admired.
 Beauty, without virtue, is like a painted sepulchre.
 Be circumspect and cautious in all your affairs.
 Be constant in some commendable employment.
 Be content to hear other mens' praises, and your own
 faults.
 Be courteous to all, but familiar with the virtuous.
 Be fearful to act great sins, and carefully avoid small
 ones.
 Before you attempt, consider whether you can perform.
 Begin nothing before you know how to finish it.
 Be good betimes, lest repentance comes too late.
 Be just, but trust not every man.

Be

Be less confident, and more diligent.
 Believe after trial, and judge before friendship.
 Be more afraid of secret sins than open shame.
 Benignity consumeth all inhuman cogitations.
 Be not ashamed to be taught what you are ignorant of.
 Be not attentive to malicious stories, nor desirous of
 hearing them.
 Be not contradictory, for contradiction passeth for an
 affront.
 Be not desirous to know other mens' secrets.
 Be not hasty to praise, lest you are constrained to dis-
 praise.
 Be not hasty to promise, and slack to perform.
 Be not slack to recompence those who have done you
 good.
 Be patient in adversity, and humble in prosperity.
 Be pleasant to all, and lowly to thy betters.
 Be slow in chusing a friend, and slower in changing him.
 Better it is to be careful to live well, than desirous to
 live long.
 Better to be unmannerly than too troublesome.
 Be very cautious in chusing your company.
 Beware of him who regards not his own reputation.
 Beware to whom you commit the secrets of your mind.
 Be wise while young—learn what may win renown.
 Blot not thy holy duties by an unholy life.
 Bounty is more commended than imitated.
 Brave actions, and excellent workmanship, deserve
 praise.

Brave men will do nothing unbecoming themselves.
 Brave spirits promote the public good.
 Bury not your faculties in the sepulchre of idleness.
 Business makes a man, as well as tries him.
 By a commendable deportment we gain reputation.
 By committing extravagant actions men come to ruin.
 By diligent examination of things past, we may foresee
 things to come.
 By entertaining good thoughts you will keep out evil
 ones.
 By learning to obey, you will know how to command.
 By learning we attain preferment and honour.
 By others faults wise men correct their own offences.
 By sin and iniquity come death and destruction.
 By sin came shame, and death eternal.
 By the approbation of evil you become guilty of it.
 By truth the innocent smile before the judge.
 By walking in the path of virtue we shall attain eternal
 happiness.

PROSE.

C

Complaisance renders a superior amiable, an equal
 agreeable, and an inferior acceptable.

Contentment is a blessing of too solid and substan-
 tial

tial a nature to be found amongst shadows and empty gewgaws.

Common honesty is a better principle than what we often compliment with the name of heroism.

Cunning seems to differ from wisdom more in the end that it proposes to itself, than in the means that it employs.

Custom has a wonderful efficacy in making things pleasant and easy to us, our delight in any particular study rises, and improves in proportion to the application which we bestow upon it ; what was at first an exercise becomes at length an entertainment.

Credulity is a weakness from which very few are exempted, though it be evident, from daily facts and experience, that nothing does so much conduce to put one man in the power of another.

Covetousness seeketh out usury, and usury nourisheth covetousness.

Cleo, a woman, was so practised in drinking, that she durst challenge all men or women whatsoever to try masteries who could drink most, and overcome the rest.

Calisthenes being urged by one to drink as others did at Alexander's feast, answered, that he would not, for, saith he, who so drinketh as Alexander, hath need of Æsculapius, the physican.

Contentment to the mind is as light to the eye ; as the latter discloses every pleasing object to the intellectual powers, so does the former every agreeable idea to the soul : though it does not immediately bring riches to mankind, it does equally the same, by banishing the desire of them.

Converse with those that are more honourable than thy self, so shalt thou be honoured of all that observe thy choice ; but avoid those that are too much greater than thy self, they will be lords not friends ; they will scorn thee when thou art to undergo misfortunes.

Clemency which is made a virtue, is commonly practised out of vanity, sometimes out of laziness, oft times out of fear, and for the most part by all three together.

Courteous behaviour and prudent communications, are the most becoming ornaments of a young man ; with which he may best be furnished by timely education, and the virtuous examples of his parents and governors.

Cus-

Custom so far regulates the sentiments, at least of common minds, that men may be generally observed to grow less tender as they advance in age.

Courage and conduct are two particulars absolutely necessary to form a great general ; and when these, blended with genius, learning, and experience, are found, the greatest things may reasonably be expected.

Courage is the champion of justice, and never ought to contend but in virtuous and commendable actions.

Compassion, says Seneca, is a trouble and sadness of the mind occasioned by the miseries of others : now the wise man is susceptible neither of trouble nor distress ; his soul enjoys always calm serenity, which no cloud can never discompose : how then can he be moved with the miseries of others, as he is not affected with those of his own ?

Confidence is the common consequence of success, they whose excellence of any kind has been loudly celebrated, are ready to conclude that their powers are universal.

Commerce, however we may please ourselves with the contrary opinion, is one of the daughters of fortune,

tune; inconstant and deceitful as her mother. She chooses her residence where she is least expected, and shifts her abode when her continuance is, in appearance, most firmly settled.

Charity would lose its name, were it influenced by so mean a motive as human praise.

Censure is willingly indulged, because it always implies some superiority. Men please themselves with imagining that they have made a deeper search, or wider survey than others, and detected faults and follies which escape vulgar observations.

Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy.

Care will sometimes betray to the appearance of negligence. He that is catching opportunities which seldom occur, will suffer those to pass by unregarded which he expects hourly to return; and he that is searching for remote things will neglect those that are obvious.

Compositions, merely pretty, have the fate of other pretty things, and are quitted in time for something useful: they are flowers fragrant and fair, but of
short

short duration; or they are blossoms only to be valued as they foretell fruits.

Commend no man to his face, and behind his back do not discommend him; if you know any good of him, let others know it; if any ill, tell it to himself. Of the dead and absent if you can, speak well, if not, say nothing, accuse none that are not present.

Combinations of wickedness would overwhelm the world by the advantage which licentious principles afford, did not those who have long practised perfidy, grow faithless to each other.

Contentment is the precious jewel of a man's life, and the way to attain it is by surmounting difficulties, in curbing vicious inclinations, fierce, unruly passions, and inordinate appetites, and bearing injuries with patience.

Cato the elder, was so severe, that he used to say, he had rather receive no thanks for a good service, than not be punished for an ill one: he pardoned likewise all those who committed any fault through a mistake, but always excepted himself.

Compare your miseries on earth with your joys in
heaven,

heaven, and the length of the one with the eternity of the other ; so shall your journey seem short, and your trouble little.

Common fame is a lyar, and truth seldom comes into her mouth without some addition or diminution of it.

Custom is hard to be conquered ; hence it is that the Cretans, when they cursed their enemies, wished that they might be delighted with an evil custom.

Choose suitable companions. Alexander being asked, whether he would run a race ? answered yes, if king's would run with him.

Cæsar thought it a greater glory to be the first man in some obscure village, than second man in Rome, the head city of the world.

Conscience and covetousness are never to be reconciled ; like fire and water, they always destroy each other, according to the predominancy of either.

Conceitedness and ignorance are a most unhappy composition ; for none are so invincible as your half-witted people ; who know just enough to excite their pride, but not so much as to cure their ignorance.

Chid-

Chidings or rebukes should be generally mild and gentle; but nevertheless such as may carry some weight and authority along with them; ever observing a mean betwixt too great easiness, and breaking out into angry and contumelious language.

Carry yourselves so evenly between the contrary winds of good and bad fortune, that you be not shaken by the one, nor puffed up by the other; be such in prosperity that you need not fear adversity, and such in adversity that you need not wish for prosperity.

Could we perform all the acts of charity without a charitable mind, the world might be the better for it, but not we ourselves.

Calumnies that have been never proved, or have been often refuted, are the ordinary postulatums of infamous scriblers, upon which they proceed as upon first principles, granted by all men, though in their hearts they know they are false, or at least very doubtful.

Contemn all evil works in your judgment, resolve against them in your will, abhor them in your affections, and to your power shun them in your practice.

Coverous

Covetous mens' desires are as it were stretched out, more than filled with that which it hath obtained.

Contentment is the truest riches, and covetousness the greatest poverty : he is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

Choose not a friend on a sudden, or make any one your intimate, before you have experienced his integrity.

Consider the shortness of your life, and certainty of judgment ; the great reward for the good, and severe punishment for the bad ; therefore make even with heaven by repentance at the end of every day, so you shall have but one day to repent of before your death,

Consider at the beginning of an undertaking and weigh the conveniencies with the inconveniencies, for innumerable incommodities and incumbrances commonly accompany inconsideration and rashness.

Constancy is the product of a resolution formed in a generous mind, on the principles of morality and religion ; enabling the virtuous and magnanimous soul to remain steady and unshaken in the greatest dangers.

Con-

Constancy and stedfastness in acting generous things, have tokens of a noble mind ; but he that leaves acting laudable things, and degenerates into vice, was never truly good.

Contentment is a gem of the highest esteem, not chased by wealth, but acquired by virtue.

Clear and round dealing is the honour of a man's nature, hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing, but what is just and honourable.

Conquer passions ; 'twill be more glorious for you to triumph over your own heart, than 'twould be to take a Citadel, provided you be obliged for that conquest only to virtue, and not to chance, and the impetuosity of some contrary passion.

Charity commands us where we know no ill, to think well of all : but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Content not yourself with an outward good name, when your conscience shall inwardly tell you it is undeserved, and therefore none of yours.

Conveniencies have their inconveniencies, and com-

comforts their crosses ; thousands have found sorrow from whence they looked for satisfaction ; and proportionable to the expectation, is the disappointment.

Consider man by himself, and from under the conduct of a superior and more powerful being, and he is in a most disconsolate and forlorn condition ; secure of nothing he enjoys ; and liable to be disappointed of every thing he hopes for ; he is apt to grieve for what he cannot help, and perhaps the justest cause of his grief is, that he cannot help it ; for if he could, instead of grieving for it, he would help it : he cannot refrain from desiring a great many things which he would fain have, but is never likely to obtain, because they are out of his power ; and it troubleth him, both that they are so, and that he cannot help his being troubled at it.

Counsel hath its effects according to the man which it proceeds from, and the mind of him it is given to ; but chiefly according to God's blessing.

Continuing in sin upon presumption of pardon, renders men most unworthy of divine justice.

SIN-

SINGLE LINES.

C

Catch not at the shadow, and lose the substance.
 Cease to hear the instruction that causeth to err.
 Charity covers a multitude of transgressions.
 Charity should begin at home, and end abroad.
 Chide him not too much who confesseth his faults.
 Children require instruction as well as provision.
 Clear writing is the product of much care.
 Clemency and mercy are always shewed by the good
 and godly.
 Commandments of honesty are ornaments of virtue.
 Command yourself, and you will command all things.
 Command your temper, lest it command you.
 Commendations are encouragements to youth.
 Commendations commonly animate the ingenious.
 Commend nor discommend any man hastily.
 Commit not that to another that you can do yourself.
 Common swearers may pass for the volunteers of hell.
 Compassionate men never prove extortioners.
 Competency with contentment is most eligible.
 Conceal your wants from them that cannot help you.
 Conceal your weakness from them you instruct.
 Conduct, resolution, and courage perform great things.

E

Con-

Confession of a fault makes half amends for it.
 Confine your tongue, lest it confine you.
 Conscience and covetousness are not reconcileable.
 Consent to common custom, but not to common folly.
 Consider the strength of your enemy before you engage.
 Consult not with a fool, for he can neither give nor
 keep council.
 Contemn not poor acquaintance, nor flatter rich
 friends.
 Contempt is the best return to scurrility.
 Contempt provokes superiors as much as actual injuries.
 Content alone is true happiness.
 Content, is the poor man's riches; Desire, the rich
 man's poverty.
 Contentment and patience evermore are conquerors.
 Contentment in a mean condition is a sure token of
 a great mind.
 Contentment is a continual feast with good men.
 Contentment is a divine virtue.
 Contentment is a kingdom in the mind of man.
 Contentment makes a man happy without a fortune.
 Content of mind is preferable to riches and honour.
 Continually endeavour to be excellent in every art.
 Continue in well doing, and in the end you will have
 a reward.
 Continue not in sin, upon presumption of pardon.
 Conveniencies are never missed where they were never
 enjoyed.

Con-

Conveniencies have their inconveniencies, and Comforts their crosses.

Convenient and commendable is the art of writing.
Correction is grievous to him that forsaketh his way.
Council from an inferior should be called for, not offered.

Count God's eternal word your noblest treasure.

Courteous behaviour is due unto all men.

Courtesy on one side never lasts long.

Covetous and envious men are never at rest.

Covetous men are even the poorest, because they want even what they possess.

Covetousness brings beggary, but content wants nothing.

Covetous persons cannot tell what would content them.

Credit lost is like a Venice glass broke.

Cruelty occasions resentment in those that behold it.

Custom in infancy becomes nature in old age.

Custom is the idol of fools, and the plague of wise men.

Custom makes a person move like an engine.

Custom makes things both familiar and easy.

PROSE.

PROSE.

D

Diligence alone is a fair fortune, and industry a good estate: idleness doth waste man as insensibly as industry doth improve him; you may be a younger brother for your fortune, but industry will make you an heir.

Deplorable are the times, when open barefaced villany is protected and encouraged, when innocence is obnoxious, honesty contemptible, and it is reckoned criminal to espouse the cause of virtue.

Drunkennes is a vice that reduces the drunkard below the standard of the meanest brute, in the brute creation.

Disease, and its companion Death, are the certain attendants, and the swift pursuers of intemperance.

Drunkennes maketh man a beast, a strong man weak, and a wise man a fool.

Discontent and anxiety spread their infection even to the throne, but wisdom is beyond the reach of their contagion, and fills up the course of life with
a suc-

a fucceffion of virtuous employments, forming thereby, a feries of agreeable fenfations.

Diogenes, juft before his death, defired that his body might be left upon the earth without interment ; his friends oppofed this, and asked him whether he fhould choofe to lie expofed to the birds and beafts ? no, replied he, place my ftaff by me that I may drive them away ; how will you do that, faid they, when you have no fenfe ? what then does it fignify, replied the cynic, whether I am eaten by the birds and beafts, or not, fince I fhall have no fenfe of the action.

Do not extravagantly commend a man, left you detract from your company, and difcover too great an opinion of your own judgment ; fince whatever you praife him for, you filily infinuate yourfelf to underftand.

Do not fpeak reproachfully of any man, for fuch injuries are feldom forgotten, and may prove a hindrance to your preferment.

Discover not to your enemy either your wants or fears, for thereby you ftrengthen his hands, and weaken your own ; his defigns which before were attended with many difficulties, are by your imprudence made eafy to effect.

Darius being pursued by his enemies, grew very thirsty, and was forced to quench his draught at the next running brook, with this exclamation, that the luxury of water to a true thirst, was far more sweet than delicious wines to a debauched taste.

Delights arise from a suitableness between the object and the faculty; from having what we desire, and enjoying what we have: the wicked therefore cannot delight in God, because they neither desire him, nor can enjoy him.

Do not pursue the things of this world immoderately; be not dejected for any disappointment; crave nothing too eagerly; rejoice not excessively at any prosperity: so shall you live quietly, and die contentedly.

Disdain not your inferior though poor; since he may be your superior in wisdom, and the noble endowments of mind.

Did we rightly consider the certainty of death, and the uncertainty of the time, we should every day die to live.

Decency is to be observed in all our actions; but especially in discourse, where we are to consider how far our discourse may be entertaining; and as we
could

could find a time when to begin, so we should learn when to leave off.

Discourse should be seasoned with mirth and pleasantness, and not too tedious, pert, or assuming, as though it had a right to the attention of the hearers.

Despair makes a despicable figure, and descends from a mean original; 'tis the offspring of fear, of laziness, and impatience, it argues a defect of spirit and resolution.

Do not impoverish yourself by covetousness, if providence should bless you with riches: but if it makes you poor, enrich yourself by contentment.

Demosthenes, after a long government in the common-wealth, is reported to confess to his friends who came to visit him; that if at the beginning, two ways had been proposed before him, the one leading to the tribunal of authority, the other to his grave; if he could have foreknown the evils, the terrors, the calumnies, the envies, the contentions, the dangers, that men in such places must customarily meet with, he would much rather with alacrity have posted on to his sepulchre, than to his greatness.

Do not wholly overlook the advice of mean persons: there is some reason why you should be best

directed by those that are below your condition ; for while a superior is fearless, imperious, and pre-emptory ; an inferior will premeditate the best he can, lest he might displease, or miscarry.

Divine contemplation and meditation, are the soul's wings that mount her to a glimpse of immortal felicity.

Drunkenness is the mother of all evil, the matter of all mischief, the well-spring of all vices, the trouble of the senses, the tempest of the tongue, the shipwreck of chastity, the consumption of time, a voluntary madness, the corruption of manners, the distemper of the body, and the destruction of the soul.

Dismount your sublime imaginations, and build not castles in the air, nor raise your fortunes on others' ruins ; since our times have presented us with the fate of such structures, and that only virtue's paths lead to the palace of honour.

Disimulation can be of no farther use to a man, than just to guard him within the compass of his own personal concerns ; which yet may be more easily, and not less effectually done, by that silence and reservedness, that every man may innocently practise without the putting on of any contrary disguise.

Doci-

Docility gotten by industry, though it be hard in conceiving, yet once obtained, it is seldom forgotten.

Divine worship is that which distinguishes us from the brutal part of the creation, more than that ray of the divinity, our reason itself; for they frequently discover some affinity to the one, but in no one action whatsoever, betray the least resemblance to the other.

Discretion does not only shew itself in words, but in all the circumstances of action, and is like an under-agent of providence, to guide and direct us in the ordinary concerns of life.

Diligence is the great harbinger of truth, which rarely takes up in any mind, till that has gone before and made room for it. It is a steady, constant, and pertinacious study, that naturally leads the soul into the knowledge of that, which, at first seemed locked up from it: for this keeps the understanding long in converse with an object, and long converse brings acquaintance.

Defile not your mouth with swearing; neither use yourself to the naming of the holy one.

Death closes a man's reputation and determines it as good or bad; for as the life of man cannot be called

called happy or unhappy, so neither can it be pronounced virtuous, or vicious, before the conclusion of it.

Disputations about envinced certainties, render them many times uncertain and doubtful, the world having a great disposition to judge amiss.

Dare not to fancy yourself one jot the nearer heaven for being mounted on the deceitful wings of fortune; lest when the contrary winds of adversity dismount you, and an unexpected fall awaken you from your pleasant dream, you should find yourself to be really as low, as you were before, but seemingly high.

Dispose of time past to observation and reflection, time present to duty, and time to come to providence: your time is the richest part of your treasure, and every hour misspent, is a sacrilegious theft.

Do not conclude thyself good because thou art sometimes so, nor think thyself good because thou seest another worse, but endeavour to mend him, and make thyself better.

Do not make an estimate of the value of life by the desire of the greatest part of its possessors; for to live long is almost every one's wish; but to live well

is .

is the ambition of a few ; and yet it is observable, that the most valuable and only perfect life the world has ever seen, exceeded not the term of four and thirty years.

Devotion opens the mind to great conceptions, and fills it with more sublime ideas, than any that are to be met with in the most exalted science ; and at the same time warms and agitates the soul more than sensual pleasures ; but it is very far from true devotion, to put on an angry zeal against those who may be of a differing persuasion.

Despair of success weakens the active faculties, cramps the powers of nature, cuts the nerves of our endeavours, and blunts the edge of all industry.

Do nothing but what is praise-worthy, nor be puffed up with the praise of men, since men generally commend those that are good to them, rather than those that are truly good in themselves.

Do not think you are good enough, because you are not known to be otherwise, and never think yourself so good as not to need mending.

Do not undertake rashly, nor perform with a cold indifference ; the one shews a weak mind, the other a slothful disposition,

De-

Demetrius, the Athenian, advised king Ptolemy to read books of history, and such which treated of government; for they will tell Princes those truths which a flattering courtier dares not.

Do for your enemy as much as you can, and what is not in your power, pray to God to do for him.

Deride not any man's deformities, but bless God that they are not yours; men shall answer at God's bar for their vicious habits, but not for their natural imperfections.

Direction consists in the useful knowledge of what is fit and comely of necessary direction in the practice of moral duty: but most esteemed in the composing of civil behaviour; men being usually more content to be dishonest, than conscious they are unmannerly.

Discontent is the greatest weakness of a generous soul, for many times it is so intent upon its unhappiness, that it quite forgets its own remedies.

Do you want things necessary? grumble not; perhaps it was necessary you should want; however, seek a lawful remedy, if God bless not your endeavour, bless him that knoweth what is sufficient for
you;

you ; you are God's patient, prescribe not to your physician.

Drunkenness and covetousness do much resemble one another, for the more a man drinks, the more he thirsteth, and the more he hath, still the more he coveteth ; and for their effects, besides others, they have both the power of transforming a man into a beast ; and of all other beasts into a swine ; the former is evident to sense, the other, tho' more obscure, is no more questionable. The covetous man in two respects plainly resembleth a swine ; first, he ever roots in the earth, not so much as looking towards heaven : second, he never doth good till his death.

Diligence, the hand-maid of providence, is parent of intelligence and the noble dispenser of excellence ; all arts and sciences are at her command, she crowns all her sons and lovers with riches and honour.

Diligence puts almost every thing into our power, and will in time make even children capable of the best and greatest things.

Despise no man altho' you are much exalted ; since a little time will level thee with the meanest.

Discourse should be easy and good natured, without any stiffness in opinion.

De-

Desire and despair when they are both at the height,
are some of the strongest ingredients of unhappiness.

Declare not your mind unto every man ; be familiar with few men, but be courteous to all.

Do not endeavour to execute that by force, which you may obtain by fair means.

Diversity of opinions in matters of religion, commonly is the ground of a civil war, and ambition, its support.

SINGLE LINES.

D

Danger and adversity discover true friendship.

Danger and Distraction follow inconsiderate actions.

Dangers foreseen, endeavour always to prevent.

Dare to be good in this most vicious age.

Death and Destruction is the portion of impenitents.

Death and life is in the power of the tongue.

Death closes a man's reputation, and determines it good, or bad.

Death has nothing terrible but what our life has made so.

Death is certain and uncertain to all mortal men.

Death is the common portion of mankind.

Death

Death is the just reward of Adam's transgression.

Death separates men from all their admired vanities.

Death will comfortably end a well-spent life.

Decline such company as will allure you to sin.

Deeds are fruits, words are but leaves.

Delay in punishment is no privilege of pardon.

Delays are dangerous in matters of importance.

Delight and pleasure are but fading joys.

Delight in, and frequent, the company of good men.

Delight in what you undertake to learn.

Delights, like physicians, leave us when dying.

Deliver not your words by number, but by weight.

Demean yourself courteously before all.

Demonstration is the best way of instruction.

Deride not infirmities, nor triumph over injuries.

Desert and reward seldom accompany each other in
this life.

Despair of cure is worse than the disease.

Despair usually blunts the edge of industry.

Despise not the poor, for you may want their virtue.

Destruction certainly followeth rash enterprizes.

Destruction will pursue, and quickly overtake all
wicked persons.

Devise not evil against your neighbour.

Devouring death consumes countries and nations.

Diligence being used, the most hard things may be
overcome.

Diligence in your calling is very commendable.

Diligence makes more lasting acquisitions than valour.

Dili-

Diligence ought to be encouraged and commended.

Disappointments are apt to torment the mind.

Disappointments often attend the greatest probabilities.

Discord reduces strength to weakness.

Dispense with small inconveniencies for a greater profit.

Dissembled holiness is double iniquity.

Distance is the best remedy against an evil man.

Division and contention are upheld by pride.

Do good, if you expect to receive any.

Dominion without benefice is grievous.

Do not delight in fraud and wrong-dealing.

Do nothing in which thou wouldst not be imitated.

Do nothing rashly, or inconsiderately.

Do nothing that is dishonest.

Do nothing through strife, or vain-glory.

Do not impoverish yourself by covetousness.

Do not in prosperity what you'll repent of in adversity.

Do not render evil for evil unto any man.

Do not servilely flatter, nor be clownishly morose.

Do things with deliberation.

Double-dealing is the sign of a base spirit.

Do unto others as you would have them do unto you.

Dreams, like notorious liars, are generally false.

Duty and obedience ought not to be cast off; no, not in age.

PROSE.

 PROSE.

E

Every step that a man makes beyond moderate and reasonable provision, is taking so much from the worthiness of his own spirit; and he that is entirely set upon making a fortune, is all that while undoing the man.

Every principle that is a motive to good actions ought to be encouraged, since men are of so different make, that the same principle does not work equally upon all minds: what some men are prompted to by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by honour.

Every quality which is excellent and commendable, is not, however, always a proper object for our imitation.

Extraordinary diligence is required as well to maintain, as to gain honour; for as it is purchased by worthy actions, so it must be nourished by them.

F

Ex-

Exercise is a great support of health, and health is by far the greatest single blessing of life, which alone will weigh sufficiently with any considerate man, so as to keep him from being utterly destitute of employment.

External beauty will often captivate; but 'tis internal merit that secures the conquest.

Every studious person should make it a part of his business, and should let nothing interrupt his hours of recreation more than those of study.

Expectation is a more certain pleasure than possession: we enjoy the object of our hope in idea, but not always in fact. The spring is therefore a more pleasant season than summer; the first whets the appetite by promises, the latter dulls it by performance.

Envious men lose the enjoyment of what they possess, by the discontent they shew at what others enjoy.

Excess is the work of sin, and drunkenness the effect of riot. Those things which are hid in a sober man's heart are oft times revealed by the tongue of a drunkard.

Every

Every member of society is under a tacit obligation to contribute to the general good ; he is unjust if he does not, and ought to be looked on as a burthensome member ; and as he will do nothing for the public, ought to receive no protection from it.

Every sort of happiness abounds to the diligent man ; and men have been observed to conquer difficult labours by diligence, and to be praised for their industry.

Endeavour to make your fortune as well as you can, and then be content it is not worse ; and if it is not so good as you can wish it, be thankful that it is not so bad as it might have been ; and though you are not so happy as you desire, yet remember well, you are not so wretched as you deserve.

Every art is improved by the emulation of competitors. Those who make no advances towards excellence, may stand as warnings against faults.

Evil speaking is neither more nor less than speaking evil of an absent person ; relating evil which was really done, or said, by one that is not present, when it is related.

Every man has a right to judge for himself; particularly in matters of religion; because every man must give an account of himself to God.

Every man becomes sensible that he can neither live happily, nor improve himself without the assistance and conversation of others. Since Nature has thus formed mankind, it is an evident proof, that she designed they should converse with, and grant to one another their mutual aid and assistance.

Extended empire, like expanded gold, exchanges solid strength for feeble splendor.

Every art is best taught by example. Nothing contributes more to the cultivation of propriety, than remarks on the works of those who have most excelled.

Every man ought to endeavour at eminence; not by pulling others down, but by raising himself; and enjoy the pleasure of his own superiority, whether imaginary or real, without interrupting others in the same felicity.

Employment is the great instrument of intellectual dominion; the mind cannot retire from its enemy into total vacancy, or turn aside from one object, but by passing to another.

Every

Every man who proposes to grow eminent by learning, should carry in his mind, at once, the difficulty of excellence and the force of industry; and remember that fame is not conferred but as the recompence of labour; and that labour, vigorously continued, has not often failed of its reward.

Every man is of importance to himself, and therefore, in his own opinion, to others; and supposing the world already acquainted with all his pleasures and pains, is, perhaps, the first to publish injuries, or misfortunes, which had never been known unless related by himself, and at which, those who hear him will only laugh: for no man sympathizes with the sorrow of vanity.

Every man of known influence has so many petitions which he cannot grant, that he must necessarily offend more than he gratifies; as the preference given to one, affords all the rest a reason for complaint. "When I give away a place (said Lewis XIV.) I make an hundred discontented, and one ungrateful."

Entertain honour with humility, poverty with patience, blessings with thankfulness, and afflictions with resignation.

Envy is an ill-natured vice; it is made up of meanness and malice; it wishes the force of goodness restrained, and the measure of happiness abated; it laments at the sight of prosperity, and sickens at the sight of health.

Emulation is a noble passion; it is enterprising, but yet 'tis just; it keeps a man within the terms of honour, and makes the conquest for glory fair and generous; which it does, as it strives to excel, by raising itself, and not by depressing another.

Excellent speculations put but dead colours on virtue; he that would draw it to the life, must imprint it on his practice.

Envy pretends to no other happiness, than what it derives from the miseries of other people; and will rather eat nothing itself, than starve those who would.

Education either makes or mairs us; and governments, as well as private families, are concerned in the consequences of it.

Every man living is partial in his own case; for it is the humour of mankind, to have their neighbours faults always in their eye, and to cast their own out of sight.

Every

Every degree of advancement, in the mortification of our vicious inclinations, is the testimony of the purity of our purposes ; so that, in what degree we despise sensual pleasure, in the same degree we may conclude our hearts spiritual.

Ever expect death, but not wish for it : let your last hour find you rather willing to go, than desirous to tarry ; and take care you put not off repentance till another day ; lest you see not an end of this.

Envious men may be compared to chaffing dishes, which cannot heat a thing without burning themselves.

Education is the learned alchymist that purges away our dross, and sublimes our dispositions ; that reads us lectures of use upon every turning and winding of our actions ; informs us in our general and particular duties ; teaches us to worship Heaven, to honour our parents, to reverence our elders, to subject ourselves to the laws, to obey our governors, to love our friends, to cherish our wives, be affectionate to our children, and not injurious to any.

Education strikes in with philosophy in many lessons ; teaches us not to be overjoyed in prosperity, nor too much dejected in adversity ; not to be dis-

solute in our pleasures, nor in our anger to be transported to a fury that is brutal.

Endeavour to suppress the first thoughts of revenge, lest you create a civil war in yourself, while you are studying to wound another.

Envy is like a canker ; it eats and devours all around it ; it robs us of our comfort, and our neighbour of his repose ; it captivates our understanding, and hoodwinks our reason ; it discovers the deformed part only, and will not let us see the beauty of any thing valuable.

Example works a great deal more than precept ; for words, without practice, are but counsels without effect. When we do as we say, 'tis a confirmation of the rule ; but when our lives and doctrines do not agree, it looks as if the lesson were either too hard for us, or the advice we give others, not worth their while to follow.

Envy is frequently the companion of virtue. Poor men are too apt to grumble at the riches of others, though never so honestly gotten ; and base men never cease to murmur at men of worth and honour, and stick at no methods which may any way tend to lessen their reputation.

Every

Every man, engaging in leagues of friendship, should examine the design and ends upon which he and others enter thereon, and let him enquire into his own condition and abilities, and impartially judge how much he doth contribute to the upholding that amity ; and accordingly, as he finds himself of importance to other contractors, and subservient to the ends they have, of ambitioning his friendship, so far let him value himself, and expect to be valued.

Education, when it works upon a noble mind, draws out to view, every latent virtue and perfection, which, without such helps, are never able to make appearance.

Epaminondas being asked whether Chabrias, Iphicrates, or himself, deserved most to be esteemed ?—
“ You must first see us die (said he) before that question can be answered.”

Even all the offices and instances of duty, between man and man, are comprehended in the law of righteousness, viz. reverence and obedience to our superiors ; courtesy and humanity to our equals ; kindness and condescension to our inferiors ; gratitude and thankfulness to our benefactors ; justice and upright dealing towards all ; truth in our words ; faithfulness in our trusts ; constancy in our promises ;

mises; and candour, sincerity, and honesty in all our actions.

Every man is ready to give in a long catalogue of those virtues and good qualities he expects to find in the person of a friend; but very few of us are careful to cultivate them in ourselves.

Every condition has some trouble; so that, when we court a change, we rather seek to vary, than end our miseries.

Epicurus recommends temperance to us, if it were for nothing else but the very pleasure of it. What are all the curiosities and delicacies in the end, but the torment of a miserable surfeit?—the body requires nourishment, not dainties; and we have been convinced of the superfluity of many things, by the want of them. 'Tis the glory of a man that hath abundance, to live as reason, not as appetite directs.

Evermore endeavour to support yourself with courage and hope; for all human actions and affairs are liable to dangers and disasters; and whatsoever may happen, may not happen, for ought you can tell; and upon some unforeseen occasion or other, many dangers become none at all: many are staved
off

off by prudence and industry, and many are weathered out by patience and equanimity.

Eternity is an indeterminable circle, wherein the persons of all ages shall be encompassed in endless weal or woe.

Enterprize and undertake no action without advice from Heaven, asking counsel of God by prayer. He blesteth or blasteth our endeavours, according as we own our dependency upon him, and engagements to him.

Endeavour with all your power to get a manly confidence; for a sheepish bashfulness, when one knows not how to look, speak, or move, for fear of doing amiss; and always blushing, and not able to support any harsh word, or stern look, will render us liable to ridicule, contempt, and insult.

Eleazar, the son of Hircanus, being demanded when the best time would be to repent and amend; answered, one day before death; the other replied, that no man was certain of the day of his death: he said, repent then even to-day, for fear of falling.

Endeavour rather to get the approbation of a few good men, than the huzza of the *mobile vulgus*.

En-

Entertain charity, and seek peace with all men ; be helpful to your friends, and kind to strangers ; but love and do good even to your enemies ; for, otherwise, you usurp, not deserve, the name of a christian.

Excesses are never alone. Commonly those that have excellent parts, have some extremely vicious qualities. Great wits have great errors ; and great estates have great cares ; whereas, mediocrity of gifts or estate, hath usually but easy inconveniencies ; else, the excellent would not know themselves, and the mean, would be too much dejected.

Emulation of virtue in great men is honourable, but of greatness, very dangerous ; for many times, it breaks the neck of one or both rivals ; but never faileth of hindering their duty, and faithful service, to their prince and country.

Evils come never the sooner, for that you look for them : but they will come the easier : it is a labour well lost if they come not, and well bestowed if they do come. We are sure the worst may come ; why should we be sure that it will not ? Suddenness finds weak minds secure, makes them miserable, leaves them desperate : the best way, therefore, is to make things present, in conceit, before they come ; that
they

they may be half past, in their violence, when they do come.

Every lust that we entertain, deals with us as Delilah did with Sampson, not only robs us of our strength, but leaves us fast bound.

Extreme covetousness is almost always mistaken. There is no passion which so often misses its aim, or on which the present has so much influence, to the prejudice of the future.

Excommunicate all manner of vain imaginations, and run in the way of the divine commandments.

Every man should stand upon his guard against fortune, and take most heed to himself when she speaks him fairest. All the advantage she gets upon us, is at unawares; whereas, he that is provided for her, and stands the first shock, carries the day. It is not with common accidents of life, as with fire and sword, that burn and cut all alike; but misfortunes work more or less, according to the weakness or resolution of the patient. He that grieves for the loss of casual comforts, shall never want occasion of sorrow.

Endeavour yourself to do so well, that others may
rather

rather envy at your knowledge, than laugh at your ignorance.

Every one would be thought to be in love with Heaven, and yet few are willing to leave the Earth; so much at variance is mankind.

Every morning meditate on the uncertainty of the time to come, and every evening examine the employment of the day past.

SINGLE LINES.

E

Each day is a new life, and an abridgment of the whole.
 Ease and honour are seldom bed-fellows.
 Eat rather for appetite than for pleasure.
 Education is that which makes a man.
 Either turn from iniquity, or talk not of christianity.
 Emulation after science is very commendable.
 Emulation keeps a man within the terms of honour.
 Encouragement is the promoter of ingenious things.
 Encouragement will make the ingenious masters of art.
 Endeavour for the best, and provide against the worst.
 Endeavour to attain the noblest qualifications.
 Endeavour to bear afflictions with patience.

En-

Endeavour to imitate ingenious performances.

Endeavour to make your life comfortable in this world, and happy in the next.

Endeavour to reform your friend as well as yourself.

Enter not into the path of wicked men.

Entertain honour with humility, poverty with patience.

Entertain not sin, unless you like its reward.

Envy cannot see; ignorance cannot judge.

Envy gnaweth and fretteth itself at others prosperity.

Envy, hatred, and strife, springeth from a wicked genius.

Envy is always waiting where virtue flourishes.

Envy is the rack of the soul, and the torture of the body.

Envy, like a vulture, preyeth on itself.

Envy no man's prosperity.

Envy not a sinner's glory, for thou knowest not his end.

Error and repentance are companions of rashness.

Error and repentance attend a guilty conscience.

Esteem him who teacheth you wisdom.

Esteem not a fading content before a perpetual honour.

Even in laughter the heart is oftentimes sorrowful.

Evermore accompany the virtuous and the wise.

Evermore remember the innumerable mercies of God.

Every day ought to be accounted as our last.

Every delay of repentance is a cheat upon ourselves.

Every impenitent sinner is his own tormenter.

Every man has his turn of sorrow.

Every man is a pilot in a calm sea.

Every

Every man's experience perfects his speculations.
 Every prudent man dealeth with knowledge.
 Every purpose is established by counsel.
 Every recreation without moderation becometh sinful.
 Every talent bestowed on us requires care to manage it well.
 Evil communications corrupt good manners.
 Evil thoughts are sins, when assented to.
 Examine, and punish your own infirmity.
 Examine well the counsel that favours your desires.
 Example is more prevalent than precept.
 Excellency always sits on a lofty throne.
 Excellent speculations put but dead colours on virtue.
 Excess and envy waste the flesh and the spirit.
 Excessive boasting is a sign of ignorance and cowardice.
 Exemplary crimes require exemplary justice.
 Expectation in a weak mind makes an evil greater.
 Expel all wicked thoughts ; rouse up from sin.
 Experience is a good thing, if not bought too dear.
 Experience, with instruction, is the best way to perfection.
 Experience, without reason, is the delusion of fancy.
 Extortion, like a canker, may consume our well-got gains.
 Extraordinary diligence is required as well to maintain, as to gain honour.

PROSE.

 PROSE.

F

Friendship is a strong and habitual inclination in two persons, to promote the good and happiness of one another.

Follow not the amorous, for they are humorous; nor the humorous, for they are dangerous; but always accompany the virtuous.

Few are above being advised, nor are we ever too old to learn any thing which we may be the better for; but young men above all, should not disdain to open their eyes to example, and their ears to admonition.

Friendship is like a debt of honour, the moment it is talked of, it loses its real name, and assumes the more ungrateful form of obligation.

Fortune, without the concurrence of Vice, cannot effectually destroy our happiness; whereas, Vice, without the help of Fortune, can make us miserable to the last extremity.

Friendship and esteem are the bearded arrows of love, that enter with ease; but when torn out, leave the wound the greater.

Friendship is a source of kind offices; it brings them forth without pain, and is pleased in lavishing them; but kind offices alone, are not productive of friendship.

Fools are tenacious of their own intention; they hear not the reason of the wise; they are not capable of admonition.

Firm and substantial writing is of more concernment than fair, for engrossments and memorable records; being of most duration.

Fools are sometimes so ambitious of being thought wits, that they run great hazards in attempting to shew themselves such.

Founders of great families have their attributes of honour, which are generally correspondent with the virtues of the person to whom they are applied; but in the descendants, they are too often the marks of grandeur, than of merit: the stamp and denomination still continues, but the intrinsic value is frequently lost.

Fear

Fear of another's endeavouring secretly to prevent our attainment of the good desired, raises our suspicion; and suspicion of his having obtained, or being likely to obtain it himself, our jealousy.

For a man to appropriate to himself the reputation that arises from another's performance, discovers a barrenness of mind, a vain-glorious humour, a lazy disposition, and an unjust principle.

For us to know the end, distinguishes us from beasts; and for us to choose a good end, distinguishes us from evil men.

Fatiguing labour, too long continued, is the first cause of those maladies which so often attack the inhabitants of both town and country.

Friendship is generally allowed by the just and virtuous, to be one of the greatest blessings mortals are capable of enjoying.

Fame cannot spread wide, or endure long, that is not rooted in Nature, and manured by Art: that which hopes to resist the blasts of Malignity, and stand firm against the attacks of Time, must contain in itself some original principle of growth.

Few love their friends so well, as not to desire superiority by unexpensive benefaction.

Fear is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannise in the imagination, to raise phantoms of horror, or beset life with supernumerary distresses.

Fortune often delights to dignify what Nature has neglected; and that renown, which cannot be claimed by intrinsic excellence, or greatness, is sometimes derived from unexpected accidents.

Frugality may be termed the daughter of Prudence, the sister of Temperance, and the parent of Liberty: he that is extravagant will quickly become poor, and poverty will force dependance, and invite corruption.

Few are mended by imprisonment; and he whose crimes have made confinement necessary, seldom makes any other use of his enlargement, than to do, with greater cunning, what he did before, with less.

Faith and gratitude are mostly to be expected from those of your own rank.

For-

Forbearance of revenge, when revenge is within reach, is scarcely ever to be found among Princes.

Few men there are but love knowledge ; but the reason why so few are knowing, is, because the entrance into all arts and sciences is difficult ; and though most men are delighted with the amiable parts of learning and wisdom, in other men, and desire to be like qualified, yet they imitate not their indefatigable industry, by which they ascended thereunto.

Folly attends us in every time of our life, and if any man appears wiser than others, 'tis because his follies are more proportioned to his age and fortune.

Favour with those above you is not to be attained by being possessed of such qualities, and accomplishments, as should render you agreeable in yourself ; but such as make you agreeable in respect to him.

Flattery awakens our self-love within ; a party which is ever ready to revolt from our better judgment, and join the enemy without.

Frequent thinking of those things that concern the soul, is necessary for the most tender years ; none can begin to serve God too soon, none soon enough :

he that spendeth most time in serving God, shall have the greatest reward.

Frequently remember you are mortal. It is a great error to place Death at a great distance, since great part of it is come even now, and it brushes as it glides along; all our past life being in the arms of Death already, which gradually devours each day, each hour, each minute.

For a man to be endowed with learning and knowledge, in useful arts and sciences, deserves small commendation; but for a man to employ and improve such endowments to the honour of God, and the service of his Prince and country, is highly commendable.

Felicity generally eats up Circumspection; and when that guard is wanting, we lie open to the shot of general danger.

For a person to imagine he can so far impose on the world, by vain-glorious and ostentatious appearances, as to establish a lasting reputation, is, to suppose the public intolerably weak, and himself the greatest master of learning.

For to say God cannot govern the world, is to suppose him to have created witnesses of his own imper-

perfection: and to say, God can, and does not, govern the world, is to make his ability to be in vain; both which are absurd.

Future events must be left to Providence; and it is a happiness we are obliged to depend on: for could men foresee the good or evil that befall them, it would take away all prudent care, to obtain the one, and avoid the other.

Fame and Opportunity have swift wings; and the difference is, that Fame goes forward, and Opportunity backward: she must, therefore, be taken by the forelock; for occasion past is irrecoverable, and the loss, by neglect, irreparable.

Favour is to be esteemed, but not depended on. He that stands on another man's legs, knows not how soon they may fail him. Be sure, therefore, never to lean so hard upon any man, that if he sinks, he may give thee a fall.

Fabrizius was so true a Roman, as not to be bribed by the gold of Pyrrhus, nor daunted by his elephant: for neither the charms of the one, nor the frightfulness of the other, should ever shake a spirit truly devoted to the interest of his country.

Fulgentius said, Christ died for men and angels;

for the one, that they may rise from sin; for the other, that they may not fall into it.

Few are so generous, as to praise without some exception; and their refusal of commendations, is generally with a design to be praised twice.

From a diffidence and distrust of ourselves, arises fear, which so absolutely tyrannizes over the mind, that it deprives it of all liberty; infomuch, that reason is at a stand, words are frozen, and activity becomes disabled.

From an extraordinary love some have to hear themselves talk, they will rather speak evil of themselves, and mention what they are concerned to conceal, rather than hold their peace.

Fables, figures, allegories, and poems, many times soften the severities of instruction, and enforce the doctrines that are contained under them.

Few take care to live well, but many to live long; though 'tis in a man's power to do the former, but in no man's power to do the latter.

Faith may sometimes exceed reason, but not oppose it; and belief may be often above sense, not against it: beware, therefore, of an implicit faith, and
of

of being too closely tied up to reason, in matters of faith.

Fancy, and not the reason of things, makes life so uneasy to us as we find it. 'Tis not the place, nor the condition, but the mind alone, that can make any body miserable or happy.

Fancy is the chariot of Affection, drawn by those two never-failing steeds, Judgment and Reason; which will secure you through the difficulties of Art; and, at length, bring you to your journey's end.

Favorinus said, that the contemplation of public good, is to Virtue's sons, an ever-streaming fountain of delectation; and the producing of that contemplation, to action, is their most noble employment.

Fools measure good actions, by the event, after they are done; wise men, before-hand, by judgment, upon the rules of Reason and Faith.

Flatter not yourself in your faith to God, if you want charity for your neighbour; and think not you have charity for your neighbour, if you want faith to God: where they are not both together, they are both wanting; they are both dead, if once divided.

Fear not that which cannot be avoided. 'Tis extreme

treme folly to make yourself miserable before your time; or to fear that, which, it may be, will never come; or if it do, may possibly be converted into your felicity. For often it falls out, that that which we most feared, when it comes, brings much happiness with it.

Fear nothing but infamy; dare any thing but injury: the measure of magnanimity, is neither to be rash or timorous.

Fire is to be quenched in the spark; weeds are to be rooted out in the bud; and folly in the blossom.

Folly refuseth gold, and frenzy preferment: Wisdom seeketh after dignity, and Counsel looketh for gain.

Flatterers blaze that with praise which they have cause to blaspheme with curses.

Folly, or intemperancy, in our actions, is an overflowing in voluptuousness, forcing and compelling all reason, in such sort, that no consideration of loss, or hindrance, is able to stay or keep back him, that is, through long custom, infected with vice; from betaking himself of set purposes, to the execution of all his desires and lusts; as he that placeth his sole and sovereign good therein, seeking for no other content-

tentation in any thing, but only in that which bringeth to his senses delight and pleasure.

Friendship is a perpetual community of will, the end whereof is fellowship of life; and it is framed by the profit of a long-continued love.

Friendship is a perfect consent of things, appertaining as well unto God as to man, with benevolence and charity.

Friendship being an equity of reciprocal good will, is of three kinds; the one, of neighbourhood; the other, hospitality; the last, love.

Friendship, in good men, is a blessing, and stable connexing of fundry wills, making of two persons one, in having and suffering: and, therefore, a friend is properly called a second self; for that in both men is one mind and possession; and that which is more, a man rejoiceth more at his friend's good fortune than he doth at his own.

Friends ought always to be tried before they are trusted; lest, shining like a carbuncle, as if they had fire, they be found, when they be touched, to be without faith.

Friendship ought to be founded on equalness; for
where

where equality is not, friendship cannot long continue.

Friends must be used as musicians tune their strings, who finding them in discord, do not break them; but rather, by intention or remission, frame them to a pleasant consent.

Friendship ought to resemble the love between man and wife; that is, of two bodies to be made one will and affection.

Fortitude, without wisdom, is but rashness; wisdom, without justice, is but craftiness; justice, without temperance, is but cruelty; temperance, without fortitude, is but savageness.

Four customs are more pleasant to be recounted, than profitable to be followed; the liberty of neighbours, the gallantness of women, the goodness of wine, and the mirth and joy at feasts.

Fear to hazard that, for the gain of momentary pleasure, which being once lost, can never be recovered.

Forget not to give thanks to them that instruct thee in learning; nor challenge unto thyself the praise of other men's inventions.

For-

Fortitude is a knowledge instructing a man, how, with commendation, to adventure dangerous and fearful things ; and, in taking them in hand, to be nothing terrified.

Fame is but an echo, and an idle humour of report, which, running from ear to ear, conveyeth through the world, the tidings, truth and falshood.

Fame is like the turning wheel, that never stayeth ; like the burning flame, that quickly quencheth ; like the summer fruit, that soon withereth.

Fame riseth up like a bubble, continueth like a shadow, and dies in the bosom of Time.

Famine and Dearth do thus differ : Dearth is that, when all those things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a price.

Famine is, when all these necessaries before named, are not to be got for money, though there be store of money.

Fortune is nothing else but a feigned device of man's spirit, and a mere imagination without truth.

SINGLE LINES.

F

Fair and smooth speeches sometimes betray the innocent.

Fair faces have sometimes foul conditions.

Fair words are often followed by foul deeds:

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Faithful friends are esteemed living treasurers.

Fame always waits on virtuous and glorious actions.

Fame is the attendant of Virtue, and Virtue is the forerunner of happiness.

Famous and commendable is the art of writing.

Famous commanders are ornaments to nations.

Faults committed in public should be publicly re-proved.

Favour and beauty are fading and inconstant things.

Favour gotten by gold is too dearly bought.

Favour is deceitful, and beauty is vain.

Favourites are commonly unfortunate.

Fear anticipates, and exasperates future evils.

Fear God, and honour the King.

Fear God, and keep his commandments, is man's whole duty.

Fear

Fear is the constant companion of a guilty conscience.

Feed your body as your slave, not as your master.

Felicity commonly eats up circumspection.

Few do good with what they have gotten ill.

Few offend by silence, but a prating tongue is always troublesome.

Few vices are sufficient to darken many virtues.

Fire is seldom without smoke, nor extremity without crosses.

First learn to obey, before you pretend to govern.

Flattering friends are worse than open enemies.

Flattery is like painted armour, more for shew than use.

Flying from all society is acting against the intention of nature.

Follies committed in youth are causes of repentance in age.

Follow not a multitude, to do and practice evil.

Follow the dictates of reason, and you are safe.

Follow virtue, and abominate vice.

Folly is joy to him that is destitute of wisdom.

Fools hate knowledge, or will not labour to get it.

For a man to command himself is no small conquest.

For a man to undervalue excellent performances shews an envious temper.

Forced favours with noble minds find no acceptance.

Forget not God in your mirth, nor yourself in your anger.

Forgive others many things ; yourself, nothing.

For-

Forfake not God, till you can find a better master.

Fortune can take away our goods, but not our virtues.

Fortune commonly favours the courageous.

Fortune is as well full of smiles to comfort, as frowns
to discouragement.

Fortune is constant in nothing but inconstancy.

Fortune is inconstant, riches uncertain ; but industry
fails not.

Fortune overcomes all, but it cannot be overcome.

Fraud and deceit are in the hearts of the wicked.

Fraud in childhood becomes knavery in manhood.

Frequent commission of sin hardens men in it.

Frequently meditate on the uncertainty of the time
to come.

Fret not yourself, because of evil-doers.

Friendship between virtuous persons is inviolable.

Friendship improves happiness, and abates misery.

Friendship is best known by the effects.

Friendship is the peculiar concomitant of a generous
soul.

Friendship multiplies joys, and divides griefs.

Frothy wit, and a vicious life, tend to atheism.

Frugality and industry are the hands of fortune.

Fulsome flattery is very nauseous to a wise man.

Futurities are subject to many disappointments.

PROSE.

G

Good offices, in the present world, are mulês, and never generate their kind.

Giving advice is many times only the privilege of saying a foolish thing one's self, under pretence of hindering another from doing one.

Greatness of mind is always compassionate; but cruelty is the effect of weakness, and brings down a Governor even below his competitor.

Great and perfect thoughts are the ornaments of the understanding; but if vitiated and deformed by opinion, they soon grow to be luxuriant and monstrous; which, like to the enormous productions of Nature, are to be admired more for their strangeness than beauty.

God is angry with the wicked, and threatens them with most dreadful torments; not because he hates them, but that they may repent of their sins, and be happy for ever in Heaven. Do not they, therefore,

H

deserve

deserve the punishment of eternal death, who value eternal life and happiness nothing ?

Good sense is a sedate and quiescent quality, which manages its possessions well, but does not increase them ; it collects few materials for its own operations, and preserves safety, but never gains supremacy.

Give not your advice or opinion before required, for that is to upbraid the other's ignorance, and to over-value your own parts : neither accustom yourself to find fault with others actions ; for you are not bound to weed their gardens.

God encourages us to be good, by glorious promises ; and deters us from ill, by severe threatnings : if neither of these will do, we are lost.

Great minds, though perhaps more ready to forgive injuries than the bulk of mankind, do not easily forget the wrongs they have received.

Genius is always most powerful, when invested with the glitter of affluence. Men willingly pay to fortune that regard which they owe to merit, and are pleased, when they have an opportunity, at once, of gratifying their vanity, and practising their duty.

Great

Great powers cannot be exerted, but when great exigencies make them necessary.

Good-humour may be defined, a habit of being pleased ; a constant and perennial softness of manner, easiness of approach, and suavity of disposition ; like that which every one perceives in himself, when the first transports of new felicity have subsided, and his thoughts are only kept in motion by a slow succession of soft impulses.

Great regard should be paid to the voice of the people, in cases where knowledge has been forced upon them by experience, without long deductions, or deep researches.

Give not yourself a liberty in unlawful things, nor use the utmost of that liberty which is given you in other things ; so use your liberty in what you are permitted, as that they may not hinder you in the things which are commanded.

Great affairs require many heads to advise, and many hands to effect ; one brain is not capable of so great a charge ; one arm insufficient for so great a burthen ; therefore do not stand too stiff in thy own opinion, though grounded on probable supposition, as not to yield to faithful counsellors of more experience, upon more demonstrative reasons : for he that

refuseth all counsel, is worse than a beast; and he that needs none, is more than a man.

Gentle and prudent reply to indecent and scurrilous language, is the most severe, though innocent, revenge.

God will graciously pardon repenting sinners, that reform their lives; but has not promised to give saving repentance to those who securely continue in sin, upon corrupt confidence, that they will repent at the end of their lives.

Gold is a wonderful clearer of the understanding; it dissipates every doubt and scruple in an instant; accommodates itself to the meanest capacity; silences the loud and clamorous, and brings over the most obstinate and inflexible; and he who is furnished with arguments from the mint, will convince his antagonist much sooner than one who draws them from reason and philosophy.

Giving praise, with an exception, is a malicious way of speaking; for to praise a man, is to suppose him wise and honest; but to do it with an exception, is to insinuate him to be a fool, or a knave.

God makes no promise relating to our happiness, in this life or a better, but on condition of obedience.

God

God is then most angry, when he suffers us to sin, without punishing us for it; for he always chastises them whom he most loves.

Generous and noble spirits strive as much not to be overcome in courtesy, as the valiant and courageous, not to be overcome in battle.

God is pleased to teach us dependance on him, by keeping the fortunes of men in his own hands; yet, he hinders no man from becoming wise and virtuous, and thereby, truly happy.

Give your heart to your Creator; reverence to your superiors; honour to your parents; your bosom to your friend; diligence to your calling; ear to good counsel; and alms to the poor.

God is mercifully severe, when he cuts off the supply of our luxury, and disables the power of extravagance.

God many times orders things for the best; as well, when they cross our desires, as when they agree with them.

Good-nature is the foundation of all virtues, either religious or civil: good-nature, which is friendship between man and man; good breeding in courts;

charity in religion ; and the true spring of all beneficence in general.

Good sense and good-nature are never separated ; though the ignorant world has thought otherwise : good-nature, by which I mean beneficence and candour, is the product of right reason, which, of necessity, will give allowance to the failings of others, by considering, that there is nothing perfect in mankind.

Good-nature, and evenness of temper, will give you an easy companion for life ; virtue and good sense, an agreeable friend ; love and constancy, a good wife, or husband.

God has promised his pardon to them that truly repent to-day ; but we no where read, that he has promised it to them that put it off till to-morrow.

Gyges, the rich king of Lydia, enquired of the Oracle—who was happier than himself ? The Oracle answered—Aglaius, who was a poor Arcadian, contented with a little ; who measured happiness, not by the abundance of riches, but the tranquility of the mind.

God, in his infinite wisdom, has corrected the boundless desires of man, by stinting his strength, and contradicting his capacity : for every intelligent
being,

being, if its force was not limited, would soon be master of all known perfection.

God shall be my God, in sickness and in health, and my trust shall be in him in both; so that, in health I shall not fear sickness, nor in sickness despair of health.

Give good hearing to those that give the first information in business; and rather direct them in the beginning, than interrupt them in the continuation of their speeches: for he that is put out of his own order, will go forward and backward, and be more tedious, while he waits upon his memory, than he would have been, if he had gone on in his own course.

Good intentions will never justify evil actions; nor will a good action, justify an ill intention: both must be good, or neither will be acceptable.

God has so wisely ordered things, in the administration of the affairs of the world, as to encourage the use of means; and yet, so as to keep men in a continual dependance on him, for the success of them.

God has made our present satisfaction, and our duty, so much of a piece, that we cannot transgress the latter, without breaking the former.

God will not save us against our wills : for to necessitate us to goodness, is not to try our obedience, but to force it.

Glaucius, speaking of the destruction of the world, said, " As the first was by water, for the heat of the inhabitants lust ; so the last would be by fire, for the coldness of their zeal."

Greatness may build the tomb, but it is goodness must have the epitaph.

Good books are a guide in youth, and an entertainment for age ; they support us under solitude, and keep us from being a burthen to ourselves : when we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design, in their conversation.

Gluttony kills more than the sword. This was the sin that brought death into the world. It was eating the forbidden fruit that ruined the whole race of mankind ; and it is still the weak side where the Devil lays the most vile and dangerous temptations : from hence proceeds sloth, debauchery, heaviness of mind, and the dissolution of all virtues ; with prodigality, and an innumerable long train of diseases ; and even death itself.

Good

Good counsel is the best legacy a father can leave to a child ; and it is still the better, when it is so wrapt up, as to beget a curiosity, as well as an inclination, to follow it.

Good, virtuous, and commendable examples, cannot too often be repeated, if we have a design to profit by them.

Gold and honour, the two great idols of the world, are worshipped by more than used to appear at Ephesus, to worship the great goddess Diana. But he that preferreth either of them, before godliness, is an idolater, as well as he that worshippeth images, or bendeth his knees to a marble statue. There are some that desire nothing else: they will obtain them, else a trumpet is more calm than their discontented mind: but if their wishes succeed, they are so far from being happy, that (as far as can be observed) they are less satisfied, than when they had nothing.

Gold and silver have no intrinsic virtue; and though they are necessary to procure the conveniences, he that has but just a competency, may vie in happiness with the greatest sons of Fortune.

Greatness was, in ancient times, the familiar and friendly companion of Goodness; but since, through
the

the solicitations of Pride and Wantonness, she is estranged, and at enmity with her former consort.

Give your friend counsel, with the greatest caution, when he asks it of you ; lest you do him hurt, and he accuse you of enmity. Rash counsel is unprofitable to him that giveth it, and hurtful to him that receiveth it ; therefore, be ready to hear, careful to contrive, but slow to speak.

Generosity, wrong placed, becometh a vice : a princely mind will undo a private family : the expectations of the world are best answered, by acquitting yourself in that manner, which is prescribed to you by your condition, and not by running upon such things as belong not to you.

Gold is called the bait of Sin, the snare of souls, and the hook of Death ; which being aptly applied, may be compared unto a fire, whereof a little is good to warm one, but too much will burn one altogether.

Get what you get honestly, use what you get frugally, and that is the way to live comfortably, and die honourably.

Good and evil are, in morality, as the east and west are in the frame of the world ; founded in, and divided by, that fixed and unalterable situation, which
they

they have respectively in the whole body of the universe : or, as the right hand is discriminated from the left, by a natural, necessary, and never-to-be-confounded distinction.

Gratitude, as it is a necessary and glorious, so it is, also, an obvious, a cheap, and an easy virtue : so obvious, that wheresoever there is a life, there is a place for it : so cheap, that the covetous man may be grateful without expence : and so easy, that the slug-gard may be so, likewise, without labour.

Great men would be much more happy than they are, if they could but separate ambition from their grandeur, and pride from their plenty.

God's doctrine is the rule of Providence, his mercy the work of Justice, and his death the standard of Patience.

Good counsel is cast away upon the arrogant, self-conceited, and the stupid ; who are either too proud to take it, or too heavy to understand it.

Give not credit to him that has once deceived you : it is a dangerous thing for any one to break his promise ; for no body will believe him afterwards.

God, the beginning of all things, the idea and pattern

tern of all good, is that Almighty Omnipotence which wanteth beginning and ending; which, being made of none, hath, by his own power, created all things.

God will not suffer man to have the knowledge of things to come; for if he had prescience of his prosperity, he would be careless; and, understanding of his adversity, he would be senseless.

Gifts make beggars bold; and he that lends, must lose his friend, or else his money, without heed.

God, who hath made all mortal things, hath authority to dispose them, even with the same power wherewith he hath created them.

God is called a well or fountain, both, because he hath all good things from himself; and also, for that he doth communicate from thence with his creatures, without any hindrance to himself: for God ministereth to all, lacking nought, and receiving nothing of any man.

God, in his church, is a most bright sun, which riseth upon such as fear him, and goeth down from them that are careless and profane.

God deals in one sort with the sinner, in another
man-

manner with the just : to the sinner he pardoneth his offence, and from the just he takes away the occasions of his sin.

God is high : if thou exaltest thyself, he flieth from thee ; but if thou humblest thyself unto him, he cometh down to thee.

Goodness is that which includeth in itself a dignity that savoureth of God and his works, having a perpetuity and stedfastness of godly substance.

Goodness in general, makes every one think the strength of virtue in another ; whereof they find the assured foundation in themselves.

Give no vain or unmeet gifts ; as, armour to a woman, books to a ploughman, or nets to a student.

Generals are the heads and leaders of armies, and they ought to be great, magnanimous, and constant, in all their doings ; free from defects of rashness and cowardice.

Gluttony stirreth up lust, anger, and love, in extremity, extinguishing understanding, opinion, and memory.

God is the efficient cause of famine, and sins the
im-

impulsive or forcing causes, which the holy scripture setteth down to be these—atheism, idolatry, contempt of God's word, private gain, perjury and oppression, covetousness, cruelty, pride, drunkenness and surfeiting, and neglect of tythe-paying.

God would never have delivered a soul into the body, which hath arms and legs, (only instruments of action) but because it was intended the mind should employ them.

Gaming is a stealing away of time, abusing our understanding, in vain things, without any profit.

Gluttony fatteth the body, maketh the mind dull and unapt; nay, which is worse, undermineth reason.

Great wits, as well as warriors, only gain
Laurels and honours for their toil and pain.

Gladness, or pleasure, is properly called that delight which moveth and tickleth our senses; which quickly slideth and slippeth away, and, for the most part, leaveth behind it, occasion rather of repentance, than calling it again to remembrance.

Gluttony, or surfeiting, is the sworn enemy to Temperance, daughter to Excess and immoderate appetite: she is Health's bane, and Humility's blemish;

mish ; Life's enemy, and the Soul's everlasting torment ; except there follow a true resipiscence, and Mercy wipe out the remembrance of so great a guilt.

Good men have their Hell in this world, that they might know there is a Heaven after death, to reward the virtuous : and wicked men escape torments in this world, because they shall find there is a judgment to come, wherein the wicked shall have punishment according to the number of their offences.

SINGLE LINES.

G

Gain, gotten with an ill name, is loss and damage.

Gathering of riches is a pleasant torment.

Gentleness and humanity are arguments of a great and generous soul.

Get what you get honestly, and use it frugally.

Give as chearfully as you receive.

Give God the first, and last, of each day's thoughts.

Give liberally, according to your ability.

Give to every one according to his deserving.

Give unto the poor, without hope of reward, or usury.

Gladness is generally mixed with grief.

Glory is a great incitement to worthy actions.

Glory

Glory not at the misfortunes of other men.

Glory surviveth good men; Death taketh not their crown away.

God created man, and Christ redeemed him.

God heals us by affliction, when we are wounded by sin.

God is immortal, and changeth not like man.

God is omnipresent, omniscient, true, and almighty.

Godliness has the promise of this life, and that which is to come.

Godliness, with contentment, is great gain.

God often corrects us in this life, to save us in the next.

God sends many warnings, before punishments.

Gold and silver is desired of most men, rather than learning and virtue.

Good actions are the blessings of our life.

Good actions seldom want a good event.

Good and commendable examples cannot be too often repeated.

Good behaviour and learning are becoming ornaments.

Good education is the foundation of man's happiness.

Good government is very commendable in a commonwealth.

Good instructions are as necessary as food.

Good intentions cannot justify evil actions.

Good manners will always procure respect.

Good men are masters of their pleasure; the bad, are slaves.

Good

Good men hate to commit a fault, out of the love they have to virtue.

Good men search diligently after learning and goodness.

Good-nature is a misfortune, when it is not managed with prudence.

Goodness always enriches the possessor.

Goodness generally leads to universal esteem.

Good thoughts, and good books, are very good company.

Good understanding gaineth favour.

Good will is the beginning of friendship and amity.

Government cannot be maintained without rule.

Government is the greatest security of liberty.

Gravity ought sometimes to be laid aside.

Great and manifold are the mercies of the Almighty.

Great geniuses look down, with contempt, on difficulties.

Great men have many opportunities to do much good.

Great minds and small means have ruined many.

Great minds are capable of great vices, as well as virtues.

Greatness many times breaks in upon good orders.

Greatness, supported by goodness, cannot be overthrown.

Great receipts render us liable to great accounts.

Great sins will require great repentance.

Great talkers discharge too thick to take true aim.

Great things decay by discord, but by concord grow strong.

Great things must pass before the great and terrible day of judgment.

Grief may shorten life as much as a disease.

Grieve not for those things that are out of your power.

Grudge not another what you cannot attain yourself.

Guilt is always attended with fear.

Guilt will gangrene, without repentance.

PROSE.

H

Happy are they, who, from the visitation of sickness, or any other accident, are awakened from a course, which leads to an insensibility of the greatest enjoyments in human life.

He who affects the applauses and addresses of a multitude, or assumes to himself a pre-eminence upon any other consideration, must soon turn admiration into contempt.

He who sets too high a value upon himself, shocks our pride, because we think he lessens and contemns us; and seems less intent upon magnifying himself, than upon making others his inferiors.

He

He that thinks he sees another's estate in a pack of cards, or in a box and dice, and ventures his own in the pursuit of it, should not repine, if he finds himself a beggar in the end.

He that grants a favour, or even confides in a person of no honour, instead of finding his account in it, comes off well, if he is no sufferer.

How many do gluttony and sloth tumble into an untimely grave! while the temperate and the active drink sober draughts of life, and spin out their thread to a most desirable length.

He that is not idle when he is at leisure, may play with his business. A discreet man should have a reserve of every thing, that is necessary, before hand; that when the time comes for him to make use of them, he may not be in a hurry and a confusion.

He that, in his words or actions, pleads for superiority, and rather chuses to do an ill action, than condescend to do a good one, acts like a horse, and is as void of reason and understanding.

He that would be revered and respected by the rest of mankind, must lay in a foundation for it, of some kind or other; for people cannot be persuaded, to pay deference and esteem, for nothing.

He who desires no virtue in his companion, has no virtue in himself. Hence, when the wealthy and the dissolute connect themselves with indigent companions, for their powers of entertainment, their friendship amounts to little more than paying the reckoning for them. They only desire to drink and laugh: their fondness is without benevolence, and their familiarity without friendship.

He that would govern his actions by the laws of virtue, must regulate his thoughts by the laws of reason: he must keep guilt from the recesses; and remember, that the pleasures of fancy, and the emotions of desire, are more dangerous, as they are more hidden; since they escape the awe of observation, and operate equally, in every situation, without the concurrence of external opportunities.

He is a monster of ingratitude, who employs the reputation that is given him, to destroy his, who gave it.

He must certainly meet with obstinate opposition, who makes it equally dangerous, to yield, as to resist; and who leaves his enemies no hopes, but from victory.

He that is detected for being a notorious liar, besides the ignominy and reproach of the thing, incurs
this

this mischief, that he will scarce be able to get any one to believe him again, as long as he lives.

Happiness and misery, and oftentimes pleasure and pain, exist merely in our opinion ; and are no more to be accounted for, than the difference of tastes.

He is truly my friend, who, with a ready presence of mind, supports me : not he, who condoles with me upon ill success, and says he is sorry for my loss.

He that behaves himself as he should do, need not fear procuring a good share of respect, or raising a fair reputation.

He, whose attention is wholly fixed upon forming a project of revenge, is ignorant of the mischiefs that may be hatching against him, from some quarter ; and, upon the attack, is unprovided of the means of defending or securing himself.

He that hopes for assistance, or accommodation, in an exigency, or time of misfortunes, must lay in a provision for it, by watching the necessities of his acquaintance, and relieving the most deserving of them, in their straits, by a ready and a willing contribution.

He that often busies himself in stating the account of his own merit, will probably employ his thoughts

upon a very barren subject: those, who are full of themselves, being generally the emptiest fellows.

He that does as he would be done unto, acts a good part to his fellow creature, answers highly the intention of his creation, is an ornament to his race, and a glorious citizen of the world.

How ignorant and stupid are some people! who form their notions of the Supreme Being, from their own poor shallow conceptions; and then, like forward children with their nurses, think it consistent with Infinite Wisdom, and Unerring Justice, to comply with all their whimsical petitions.

Happy is the labourer, in the enjoyment of his hardened meat, as he feels those pleasing sensations which Health bestows; and is entirely ignorant of of the distaste, and loathing, which pall the pampered appetite of the epicure.

Humility extenuates any crime, of which hypocrisy and impudence are equal aggravations.

How pleasing soever revenge may appear, it always costs more to a generous mind, than the purchase is worth.

How many live in the world, as useless, as if they
had

had never been born ! they pass through life like a bird through the air, and leave no track behind them.

How strangely all mankind differ in their opinions ! and how strongly each is attached to his own !

Honour is superior to every thing ; that neither wealth, nor grandeur, can redeem the loss of it ; and that when lost, a repentance sincere, can alone wipe off the stain of it.

He that neglects his duty, and real employment, naturally endeavours to fill his mind with something that may bar out the remembrance of his own folly ; and does any thing but what he ought to do, with eager diligence, that he may keep himself in his own favour.

He is of a low and ignoble spirit, that only lives for himself, and not for his friends : we are born for the public good : generous men are forward to all work profitable for the common-wealth ; they neglect themselves, in comparison of their country.

He that intends the improvement of his parts, must mind the prudent spending of his time.

He that playeth when he ought to go to school, endureth severest punishment ; and, besides, findeth

his labour more wearisome, when he returneth to his study, because of his past idleness.

He that resisteth his own evil inclination, obeyeth God. The captain that conquereth a stubborn enemy, is worthy of a laurel ; but he that subdueth himself, is worthy of greater praise ; for man's heart is more obstinate than the proudest foe.

He is beloved of all, that is of a courteous behaviour : but he is more hateful than the pestilence, that when he speaketh smooth words, thinketh evil ; whose heart disagreeeth with his tongue.

He that is worse than his ancestors, and more ignoble, is of a base spirit ; but whosoever endeavoureth to advance the honour of his family, by greater virtue, is truly worthy of a great name among men.

He that hasteth to be honoured deservedly, is wise ; but he that runneth, with all speed, in the paths of vice, hasteneth to destroy himself, and his honour ; and is deservedly called a fool.

He must be very little concerned with the common affairs of life, that is not sensible of the great worth and usefulness of writing and arithmetic ; for it is not enough for a gentleman, to take care not to run out of his estate himself, by any extravagant way

way of living ; but that he actually takes care, that his estate does not run from him ; and, consequently, that no gentleman ought to think writing and arithmetic below him, that does not think an estate below him.

He that is greedy to heap up riches to himself, nor careth by what arts or means he obtaineth them, layeth up for himself repentance. Unjust gain pleaseth the covetous, but displeaseth God ; and the remembrance of it will become bitterness at last.

He is a very unhappy man, who sets his heart upon being admired by the multitude, or affects a general and undistinguishing applause among men.

He that commends another, engages so much of his reputation, as he gives to that person commended ; and he that has nothing laudable in himself, is not of ability to be such a surety.

He that takes an ungrateful man in his bosom, is well nigh sure to be betrayed ; and it is no longer charity, but folly, to think of obliging the common enemies of mankind.

He who would be before-hand with the world, must be before-hand with his business : it is not only ill-management, but it discovers a slothful disposition

tion to do that in the afternoon, which should have been done in the morning.

Honesty hurts no body ; but knavery, tho' it may seem to profit a man, is very pernicious to a man's credit, which all wise men value more than money ; and very often, to his estate and life too, which fools value more than all things else : it, therefore, concerns all men to beware of, and avoid, injustice.

He that only pleases himself, does himself no kindness, because he displeases God his creator, who commands us to be kind and good to all men ; and to do to others, those things, which we are willing should be done to ourselves.

He that resisteth his own evil inclinations, obeyeth God, and deserves greater praise, than the general who vanquishes mighty armies, and takes the strongest cities, and serves his passions, which he cannot govern.

Happy is the man that findeth Wisdom, and the man that getteth understanding ; for the merchandize of it, is better than the merchandize of silver ; and the gain thereof, than fine gold : she is more precious than rubies ; and all the things thou can'st desire, are not to be compared unto her.

He

He that would pass the latter part of his life, with honour and decency, must, when he is young, consider that he shall one day be old; and remember, when he is old, that he has once been young.

He that is much flattered, soon learns to flatter himself: we are commonly taught our duty by fear, or shame; and how can they act upon the man, who hears nothing but his own praises?

Happiness is a never failing attendant on self-command: no man can enjoy, without inquietude, what he cannot lose without pain.

Hope is the chief blessing of man; and that hope only is rational, of which we are certain, that it cannot deceive us.

He who deals in blaming others, for being positive, gives them their revenge; for they conclude him so. A dogmatical tone is a sure sign of ignorance. I am fond to dictate to others, what I have learnt a moment before; and because it is new to me, I conclude it is so to all the world.

He who complains heavily of favours withheld, will be ungrateful when they are bestowed. The man who cannot distinguish liberality from justice, will never think himself bound to be grateful.

He

He who can pride himself upon extensive acquaintance, is incapable of true friendship.

He that lives to-day, as he lived yesterday, and expects, that, as the present day, such will be to-morrow, easily conceives time as running in a circle, and returning to itself. The uncertainty of our situation is impressed commonly by a dissimilitude of condition ; and it is only by finding life changeable, that we are reminded of its shortness.

He that embarks in the voyage of life, will always wish to advance, rather by the impulse of the wind, than the strokes of the oar ; and many founder in their passage, while they lie waiting for the gale.

He that waits for an opportunity to do much at once, may breath out his life in idle wishes, and regret, in the last hour, his useless intentions, and barren zeal.

He seldom lives frugally, who lives by chance. Hope is always liberal ; and they that trust her promises, make little scruple of revelling to-day, on the profits of to-morrow.

He that suffers by imposture, has too often his virtue more impaired than his fortune. But as it is necessary, not to invite robbery by supineness ; so it is
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our duty, not to suppress tenderness by suspicion. It is better to suffer wrong, than to do it; and happier to be sometimes cheated, than not to trust.

He who advances to the utmost limits of what is lawful, ought to consider, that the next step carries him beyond his line; and that a little prudence, will easily direct him to a cautious and wary retreat, as his only guard and security.

Honours are, in this world, under no regulation; true quality is neglected, virtue oppressed, and vice triumphant: but in the last day, this disorder will be rectified; and assign to every man, a station suitable to the dignity of his character; ranks will then be adjusted, and precedence set right.

He is not at all good, who would not be better; and when thou beginnest to be unwilling to be made better, then thou ceasest to be good.

Humility entails a blessing on all estates, whether poor or rich, having an humble opinion of themselves, and are little in their own esteem; neither attributing to themselves any excellencies, or perfections, they have not; nor over-valuing those they have; nor ascribing to themselves the glory thereof.

He that always flatters those that are uppermost,
and

and never speaks ill of any man, till Fortune has marked him out to be abused, betrays a base, as well as a weak, disposition of mind.

He who affects the applauses and addresses of a multitude, or assumes to himself a pre-eminence, upon any other consideration, than being wise, or valiant, must soon turn admiration into contempt.

He who, relying upon the momentary calm which appears in the countenance of his prince, ventures to sail with familiarity on the sea of his secrets, shall never be happy : for it is as dangerous to give good advice, as to engage in great enterprises.

He is happiest, who confines his wants to natural necessities ; and he that goes farther, in his desires, increases his wants in proportion to his acquisitions.

He that you would make your friend, let him be virtuous ; for an ill man can neither love long, nor be long beloved : and the friendship of vicious men, may rather be called conspiracies, than friendship.

He that neglects religion, to pursue the vain pleasures of this life, makes his address to a shadow ; and the more he pursues the admired trifle, the more it flies from him.

How

How can the duties of religion be practised by those, who either do not know them, or do not think them necessary?

Humility is the grand virtue that leads to contentment; it cuts off the envy and malice of inferiors and equals, and makes us patiently bear the insults of superiors.

He that laboureth to instruct his mind, with good and laudable qualities, and honest discipline, shall purchase praise with men, and favour with God.

Have not hard thoughts of Providence; however it goes, yet God is good, and shall work to that intent to thee; be quiet, and let him alone; things are framing for his glory; he knows best, what is the best; why then should we question him?

Honour, tho' a different principle from religion, produces the same effects. The lines of action, tho' drawn from different parts, terminate in the same point. Religion embraces Virtue, as it is enjoined by the laws of God; Honour, as it is graceful and ornamental to human nature.

He, who is so impertinent, as to trouble company with the greatness of his pedigree, or the many virtues of his family, comes not to meet his friends, but to receive

receive homage; and, therefore, ought to pay the reckoning.

He who is choice of his time, will also be choice of his company; lest the first engage him in vanity, and the other make him criminal, by throwing himself and time away.

Homer, knowing that human nature was not capable of enduring long labour, put a harp into the hands of his hero; that he might unbend his cares, and soften the noise of the trumpet, with the harmony of a peaceful instrument.

Happy is the man, who can be acquitted by himself in private; by others in public; and by God in both.

Honours upon earth confer nothing which may make our life more truly happy: if they add to our joys, the more are our fears: if they augment our pleasure, our care and trouble is the more. Great persons are like the flags on the top of a ship's mast; as they are more high, so are they more subject to the wind and storms.

He who needs no counsel or advice, must be more than man; but he that refuseth all counsel, is worse than a beast.

Herod

Herod had so much religion, to make a scruple of an oath, tho' not of a murder. No man casts all justice off at once; but while he gives himself over to some sins, he stops at others.

How sublime a thing it is to live by faith, and not by sense! To depend upon a promise of things unseen, under a thousand discouragements, and temptations, to infidelity! To submit our understandings, with a becoming humility, to mysteries that are entirely above them; our wills to the Divine Pleasure and Disposal; and make it our delight to do, and to be, in all cases, just what Infinite Wisdom shall think fit to determine!

Hasty resolutions are seldom fortunate; and 'tis a piece of necessary prudence, for a man, before he resolves on any business, to consider what may be the consequences of it.

He that compliments another, with hearty wishes, to his face, and afterwards degrades his reputation, is a double-tongued hypocrite.

Happy is that man, who, in the days of his health, hath retired himself from the noise and tumult of this world, and made that careful preparation for death, and a better life, as may give him that constancy, and firmness of spirit, as to be able to bear the

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thoughts

thoughts and approaches of his great change, without amazement ; and to have a mind almost equally poized, between that strong inclination of nature, which makes us desirous to live, and that wiser dictate of reason and religion, which should make us willing to die, whenever God thinks fit.

Humility is the fore-runner of advancement and honour, and ambition the harbinger of destruction and ruin.

He who will true examples learn to give,
First let him learn to die, and then to live.

SINGLE LINES.

H

Happiness is accompanied with envy.

Happiness is desired by all, but obtained by few.

Happy is the man that is content with a competency.

Haste makes waste, and waste makes want.

Health, and long life, are the greatest of temporal blessings.

Health is the salt of life, which relishes all things.

Hear both parties, before you give judgment.

Hear

Hear instruction; be wise, and refuse it not.

Hear no evil of a friend, and speak none of an enemy.

He curses the miser, who wishes him a long life.

He gains by his kindness, who gives to the deserving.

He gives twice, who gives in time.

He is a debtor to others, that praises himself.

He is always poor, that is never contented.

He is in some degree wise, that conceals his ignorance.

He is miserable, that knows not how to spend his time.

He is of a happy memory, that forgets nothing but injuries.

He is to be commended, that adorns his youth with virtue.

He is vain and arrogant, that is pleased with flattery.

He lives in fame, that dies in virtue's cause.

He never wants comfort, that has content.

He only knows God aright, that knows how to obey him.

He that acts greatly, is the true great man.

He that boasts of his own praises, speaks ill of himself.

He that boasts of his sin, glories in his shame.

He that conquers his passion, conquers his greatest enemy.

He that contemns a small crime, commits a great one.

He that fears not an oath, will not tremble at a lye.

He that has fellowship with a proud man, will be like him.

He that has money, and no wit, is but half happy.
 He that injures one, threatens an hundred.
 He that is choice of his time, is choice of his company.
 He that keeps a clear conscience, contemns calumny.
 He that lives without offence, fears no reproof.
 He that oppresses honesty, wants it himself.
 He that pitieth another, remembereth himself.
 He that prays with indifference, does but beg a denial.
 He that soweth iniquity, may expect to reap vanity.
 He that swims in sin, will sink in sorrow.
 He that trusts a known knave, must expect to be cheated.
 He that wants compassion, has abandoned humanity.
 He that watches not his thoughts, needs one to watch him.
 He that will not give, should not receive.
 He that would live pleasantly, must live virtuously.
 He who refuseth instruction, despiseth his own soul.
 He who will not be counselled, cannot be helped.
 Honesty commonly proves the best policy.
 Honourable and commendable are virtuous actions.
 Honour and glory are the rewards of virtue.
 Honour and virtue are the ornaments of the soul.
 Honour is purchased, and maintained, by industry.
 Honours are not always the reward of merit.
 Honours grace wise men, and make fools notorious.
 Honour your parents, to prolong your days.
 Hope deferred makes the heart sick.

Human

Human wisdom, is foolishness in the affairs of God.

Humility is the first step to christianity.

Humility is the foundation of all virtue.

Humility leads to honour and promotion.

Humility makes great men twice honourable.

PROSE.

I

It is incumbent on every man, who consults his own dignity, to retract his error as soon as he discovers it, without fearing any censure, so much as that of his own mind.

It is a gratitude that ought to be paid to Providence, by men of distinguished faculties, to praise and adore the author of their being, with a spirit suitable to those faculties; and rouse slower men, by their words, actions, and writings, to a participation of their transports and thanksgiving.

If gratitude is due from man to man, how much more from man to his maker! The Supreme Being does not only confer upon us those bounties, which proceed more immediately from his hand, but even those benefits, which are conveyed to us by others.

Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of him, who is the great author of good, and father of mercies.

In teaching thy child, rather dally with him, than terrify him; for no art or science entereth kindly into the mind, that is driven forcibly. Discretion and mildness will lead a child; but passion and punishment, will frighten all his wits away.

It is a celebrated thought of Socrates, that if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy, would prefer the share they are already possessed of, before that which would fall to them by such a division.

Infamy is so cutting an evil, that most persons, who have an elevation of soul, think it worse than death.

It has been said, that if truth were to be banished the rest of the earth, it ought to be found upon the lips of a king: he must, therefore, not only abhor perjury, but all falsehood and dissimulation. The man that thinks one thing, and speaks another, I hate, says Achilles, like the gates of hell.

It is of no small importance to the honest, quiet part of mankind, who desire nothing so much, as to see peace and virtue flourish, to enter seriously, and impartially, into the consideration of this point: for, as significant as the quarrels of the great may sometimes be, yet they are nothing, without their espousing and supporting them, one way or other.

If you would be safe from harm yourself, learn not to meditate mischief against others.

It is very absurd, to slight or insult another, upon his wanting a property which we possess.

If women were but as modest, and unassuming, as they are handsome, they might command the hearts of all that behold them.

It is no small importance in life, to be cautious what company we keep, and with whom we enter into friendship.

It is very inhuman to deny succour and comfort, to people in tribulation; but to insult them, and add to the weight of their misfortunes, is something superlatively brutish and cruel.

Impertinent people, who are most apt to take liberties with others, are generally the most surprised,

if they are retorted upon with any severity; tho' they, of all people, have the least reason to expect quarter.

It is wonderful, that affectation, that odious quality, should have been always so common and epidemical; since it is not more disagreeable to others, than hurtful to the person that wears it.

It is a very agreeable thing, to see craft repelled by cunning; more especially to behold the snares of the wicked, broken and defeated by the discreet management of the innocent.

It behoves every man, to exert a good share of industry, towards the advancement of his interest; or, if he pleases, of his reputation.

It can never be expected, that things should be, in all respects, agreeable to our wishes; and if they are not very bad indeed, we ought, in many cases, to be contented with them.

Industry and application to business, make amends for the want of a quick and ready wit.

In all our transactions with mankind, even in the most private and low life, we should have a special regard, how, and with whom we trust ourselves.

Jealousy in friendship, is a certain indication of a false heart ; tho' in love, it may be the distinguishing mark of a good one.

It is in vain for innocent men, under oppression, to complain to those, who are the occasion of it; all they can urge, will but make against them; and even their very innocence, tho' they should say nothing, would render them sufficiently suspected.

It is a true observation, that those who are weakest in understanding, and most slow of apprehension, are generally the strongest in opinion, and most precipitate in uttering their crude conceptions.

It is, by no means, prudent, to join interests with such, as have it in their power, to impose upon us their own conditions.

In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Idleness has, at present, so much influence on abundance of the younger sort of our gentry, and is become so fashionable, that the principal emulation, among a great part of them, is only, who shall be most foppish, and insignificant.

In

In the afflictions of others, however incurred, the human mind has always something to lament; either their sufferings, or their having deserved them.

In all deliberations about purposes, suppose the act already done, and then reason upon it. Not that every thing may be done, which we might not repent of, but many things might be prevented, or avoided, by such a previous reflection.

Inordinate desire of wealth, is the spring of usury; and usury subverteth credit, good name, and all other virtues.

It is the property of a liar, to put on the countenance of an honest man; that so, by his outward habit, he may the more subtly deceive.

It is, with narrow-soul'd people, as with narrow-neck'd bottles; the less they have in them, the more noise they make in pouring out.

In all things, mistakes are excuseable; but an error, that proceeds from any good principle, leaves no room for resentment.

It is of unspeakable advantage, to possess our minds with an habitual good intention, and to aim all our thoughts, words, and actions, at some laudable end; whether

whether it be the glory of our maker, the good of mankind, or the benefit of our souls.

It is a frivolous pleasure, to be the admiration of gaping crowds: but to have the approbation of a good man, in the cool reflections of his closet, is a gratification worthy an heroic spirit.

It is the great lesson of morality, to do as we would be done by, and to love our neighbours as ourselves: but this is to shew, in few words, how partial we are to ourselves; and that is against natural justice, for the same person to be both party and judge.

It is no small happiness, to be thought innocent; but a greater, to be void of offence: shun, therefore, the least appearance of evil; that you may not be suspected, if you cannot avoid both. Chuse rather to be suspected, when you do not deserve it, than to do evil, without being suspected.

It is a dreadful thing to displease God, the creator of all things, who is able to destroy both body and soul in hell; and has threatened those with eternal torments, that refuse to obey his laws: let us endeavour to please him, therefore, that we may avoid that dreadful punishment.

It is a commendable thing, for a boy to apply his
mind

mind to the study of good letters ; they will be always useful to him ; they will procure him the favour and love of good men, which those that are wise, value more than riches and pleasure.

It is the part of a prudent boy, to apply his mind to the study of learning and virtue.

In conversation, rather practise to hear than to speak ; for you will have this advantage, that what is beneficial, in the discourse, you may make your own, and more readily discover what is false and impertinent.

It is common to overlook what is near, by keeping the eye fixed upon something remote. In the same manner, present opportunities are neglected, and attainable good is slighted, by minds busied in extensive ranges, and intent upon future advantages.

It is an incontestable truth, that the virtues of the people constitute the most happy dispositions, that can be desired, by a just and wise government.

If every man should think soberly, and immediately, for himself, and do nothing for others, all mankind would be rendered miserable.

It

It was well observed by Pythagoras, that ability and necessity dwell near each other.

It frequently happens, that applause abates diligence. Whoever finds himself to have performed more than was demanded, will be contented to spare the labour of unnecessary performances, and sit down to enjoy, at ease, his superfluities.

In the condition of men, it frequently happens, that grief and anxiety lie hid under the golden robes of prosperity; and the gloom of calamity is cheered by secret radiations of hope and comfort; as in the works of Nature, the bog is sometimes covered with flowers, and the mine concealed in the barren crags.

It requires but little acquaintance with the heart, to know, that woman's first wish is to be handsome; and that, consequently, the readiest method of obtaining her kindness, is to praise her beauty.

If it be unhappy, to have one patron; what is his misery, who has many?

Imprisonment is afflictive, and ignominious death, fearful; but let the convict compare his condition, with that which his actions might reasonably have incurred.

It

It has been said, that ambition and pride are not passions, but actions proceeding from violent agitations of the soul.

In the zeal of enquiry, we do not always reflect on the silent encroachments of time; or remember, that no man is in more danger of doing little, than he who flatters himself, with abilities to do all.

In order that all men may be taught to speak truth, it is necessary, that all, likewise, should learn to hear it; for no species of falshood is more frequent than flattery, to which the coward is betrayed by fear, the dependant by interest, and the friend by tendernefs.

Indulge not desire, at the expence of the slightest article of virtue: pass once its limits, and you fall headlong into vice.

In general, those parents have most reverence, who most deserve it; for he that lives well, cannot be despised.

In every art, practice is much; in arts manual, practice is almost the whole; precept can, at most, but warn against error; it can never bestow excellence.

It is too common for those, who have unjustly suffered pain, to inflict it likewise, in their turn, with
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the same injustice; and to imagine, they have a right to treat others, as they have themselves been treated.

In solitude, if we escape the example of bad men, we likewise want the counsel and conversation of the good.

It is, perhaps, kindly provided by Nature, that as the feathers and strength of a bird grow together, and her wings are not compleated till she is able to fly; so some proportion should be observed in the human mind, between judgment and courage. The precipitation of experience is therefore restrained by shame; and we remain shackled by timidity, till we have learned to speak, and act, with propriety.

If you would teach secrecy to others, begin with yourself. How can you expect another will keep your secret, when you yourself cannot?

It is justly considered, as the greatest excellency of art, to imitate nature; but it requires judgment, to distinguish those parts of nature, which are most proper for imitation.

It is vain, to put wealth within the reach of him, who will not stretch out his hand to take it.

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Indolence is one of those vices, from which, those whom it once infects, are seldom reformed.

Integrity, without knowledge, is weak, and generally uselefs; and knowledge, without integrity, is dangerous and dreadful.

It is a disposition to feel the force of words, and to combine the ideas annexed to them with quickness, that shews one man's imaginations to be better than another's, and distinguishes a fine taste, from dullness and stupidity.

It may reasonably be asserted, that he who finds himself strongly attracted to any particular study, though it may happen to be out of his proposed scheme, if it is not trifling, or vicious, had better continue his application to it; since it is likely that he will, with much more ease and expedition, attain that which a warm inclination stimulates him to pursue, than that at which a prescribed law compels him to toil.

It is not easy to love those we do not esteem. It is harder still, to love those who have more merit than we have.

It is pure hypocrisy, in a man of quality, to decline the place due to his rank: it costs him nothing to take

take the lowest seat, when he is sure, the highest will be pressed upon him. Modesty shews great resignation, in those of middle rank; if they throw themselves among the crowd, if they take up with a disadvantageous situation, they are sure to remain there; they may be squeezed to pieces; there is no mortal to take notice of them.

It is a misfortune incident to all men, more especially to people of volatile dispositions, that they know not how to enjoy the present hour: the mind of man is perpetually planning out schemes of future happiness, and contemplating distant prospects of pleasure, which, he flatters himself, he is one day to possess; instead of endeavouring to enjoy the present, with solid satisfaction.

It is a most noble and commendable design of children, descended of mean parents, by their industry, to become the sons of Virtue, and excelling parts; which render them equal, in opinion of the prudent, to those of honourable descent.

It is to be lamented, that those who are most capable of improving mankind, very frequently neglect to communicate their knowledge; either because it is more pleasing to gather ideas, than to impart them; or because, to minds naturally great, few things ap-

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pear of so much importance, as to deserve the notice of the public.

It is not by comparing line with line, that the merit of great works is to be estimated; but by their general effects, and ultimate result.

It is the great excellence of learning, that it borrows very little from time or place: it is not confined to season, or to climate; to cities, or the country; but may be cultivated, and enjoyed, where no other pleasure can be obtained.

It will be generally found, that those who marry late, are best pleased with their children; and those who marry early, with their partners.

It is the privilege of poverty, to be happy unenvied; to be healthful, without physic; and secure, without a guard: to obtain, from the bounty of nature, what the great and wealthy are compelled to procure, by the help of artists, and the attendants of flatterers and spies.

Idleness is the greatest prodigality: it throws away time, which is invaluable in respect of its present use; and when it is past, cannot be recovered by any power of art or nature.

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If misery be the effect of virtue, it ought to be revered; if of ill-fortune, it ought to be pitied; and if of vice, not to be insulted: because it is, perhaps, itself a punishment, adequate to the crime by which it was produced: and the humanity of that man can deserve no panegyric, who is capable of reproaching a criminal, in the hands of the executioner.

Industry is needful in every condition of life; we cannot, without it, act in any state decently, or usefully, either to the benefit or satisfaction of others, or to our own advantage or comfort; it is requisite for procuring ease, sweet, and satisfaction to the mind; attended with a good conscience, sweetens our enjoyments, and seasons our attainments; is a guard to innocence, and a bar to temptations.

If any speak ill of thee, consider whether he has truth of his side; and, if so, reform thyself, that his censures may not affect thee.

If we look back into particular communities, and divisions of men, we may observe that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation, and gives measures to the society.

If wisdom be the head, honesty the heart, industry must be the right hand of every vocation; without

which, the greatest penetration, and best intention, can execute nothing.

It may be remarked, for the comfort of honest poverty, that avarice reigns most, in those who have but few good qualities to recommend them. Humanity, good-nature, and the advantages of a liberal education, are incompatible with it.

It is a frivolous pleasure to be the admiration of gaping crouds; but to have the approbation of a good man, in the cool reflection of his closet, is a gratification worthy an heroic spirit; for the applause of the croud, makes the head giddy; but the attestation of a reasonable man, makes the heart glad.

If the best preparations of care will scarcely guard us from temptations, what will become of those that are dissolved in pleasure?

If we are to sanctify things dedicated to God's service, how much more ought we to reverence his tremendous name, and glorify him for his goodness!

It was Seneca's council to his friend Lucilius, when he went about to do any thing, that he should imagine Cato, or Scipio, to be present.

It is better to have natural parts, without learning,
than

than learning, without good natural parts; but when these join together, they render a man every way complete.

Ignorance makes a man conceited, and conceitedness makes him the jest of society.

In revenge, we act the executioner; but we personate a prince, when we pardon: the latter discovers a magnanimity of soul; the other, a brutish disposition.

It is a lamentable consideration, that the generality of mankind, know not to what end they are born into the world, till they are going out of it.

It is not the circumstance of life, that gives one man just preference above another; but the behaviour in that circumstance, that makes the distinction.

The circumstance of life no preference gives,
But as the man in that condition lives.

It is a degenerate age, that suffers unworthiness to stand candidate with merit, and turns virtue a begging for the laurel.

Ingratitude makes men rebels against the principles of nature, who ought to be shunned as an infectious air, since there is no human law to punish them.

Industry is attended with a good conscience, and cheerful reflections of having spent our time well, and employed our talents to right purposes.

It is certain, that to keep a continual watch over our thoughts, words, and actions; to return kindness and civility, for injuries and contempt, require greater fortitude of mind, than to vanquish heroes, and subdue kingdoms.

Industry argues an ingenious and generous disposition of soul, by pursuing things in the fairest way; for it disdains to enjoy the fruits of other men's labours, without deserving them, or requiring them for them.

It is a certain mark of a great mind, in the present gale of prosperity, to preserve the soul from pride and insolence; and, in the rough storms of adversity, to shun depressing anxiety.

If the action you take in hand be honourable and useful, let not an ill accident discourage you, nor a good one make you careless.

It requires great prudence, and caution, to be capable of reproving: he that would reprove a friend, must not only watch a proper opportunity, but consider the temper of the person he reproves: if both these
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are not carefully observed, we are in danger of losing our labour and our friend.

It is in virtue, as it is in arts; we arrive to excellency in both, by frequent practice, and vigorous perseverance.

It may be good sometimes to vary in your conduct, that you may frustrate the ill designs of those that envy you; for if they come to observe a strict uniformity in your actions, they may thereby prevent your enterprizes, and cause them to miscarry.

Julius Cæsar, after the battle of Pharsalia, received his enemies into favour, and envied Cato; who killed himself, because he took away, from the conqueror, the glory of forgiving him, and restoring him to his former honours.

It ought to be an excellent performance, that will justify the patronage of a learned man; for though his goodness may move him to overlook small faults, yet it is accounted a rash, ill-grounded confidence, to prefix a great name to a trifling performance.

It may be a less evil, to commit sin, and not love it; than to love sin, and not so frequently commit it: the former argues weakness of grace; but, the other, the corruption of nature.

In the scripture, the ignorant may learn all useful knowledge; and the knowing may learn to discern their ignorance.

It is infinitely more honourable, to forgive a wrong, than to revenge it: the one makes us like God, but the other makes us like the Devil.

In all places, and in all companies, remember the presence of God, and walk continually, as under the view of his all-seeing and observing eye. Often consider, that God is every where present, and then you will study, to be every where holy.

Irregular desires, and unreasonable undertakings, must meet with disappointments. There is a proper time for all things; and nothing succeeds well, but what is done in season; for there is no forcing nature against her bias, or inverting the methods of Providence,

In your undertakings, if you would be successful, let Reason be the president of all your actions. Mis-carriages are the effects of folly. Fools are unfortunate, because they never consider; and men make Fortune greater than she is, and by their own folly increase her power. Foresight is the right eye of Prudence.

If

If your endeavours cannot prevent a vice, let a timely repentance atone for it: with the same height of desire as you have sinned, with the like depth of sorrow you must repent. You that have sinned to-day, defer not your repentance till to-morrow, He that hath promised pardon to your repentance, hath not promised life till you repent.

It is below the dignity of a great mind, to entertain contests with people that have neither quality nor courage: contempt, in such a case, is the only honourable revenge.

Judge not of men's management at first sight. There are a world of proceedings that appear odd, and even ridiculous, which, yet, are grounded upon secret reasons, that are very solid and substantial, when they come to be rightly known.

Innumerable are the grievances, and incumbrances, which, every moment of time, do accompany this frail life,

Ingratitude is, of all crimes, that which we are to account the most venial in others, and the most unpardonable in ourselves: it is impious to the highest degree; for it makes us fight against our children, and our altars. There is hardly any notorious crime, without

without a mixture of ingratitude: it disunites mankind, and breaks the very pillars of society.

It is certain you must die; and uncertain, when, how, or where. Seeing Death is always at your heels, you must (if you are wise) always be ready to die.

In the first warmth of our liquor, we begin to have an opinion of our wit; the next degree of heat, gives us an opinion of our courage: the first error brings us often into a quarrel, and the second makes us come off as pitifully.

It is better to expect a disappointment, than to promise a product proportionable to the purpose. Who knows what the project may produce? the event is very uncertain. Many things fall out between the cup and the lip; neither can the success be seen.

It is the property of the vain-glorious, to advance their reputations, and sometimes themselves, but with execrable villanies, upon the imaginary ruins of good men's innocencies; and, to make insolent detraction from other men's sufficiencies, an addition to their own.

It is more commendation for a virtuous man, to be silent; than to make repetition of his worthy performances.

It

It is good to know much, and to live well; but, if we cannot obtain both, it is better to desire piety than wisdom; for knowledge makes no man happy, nor doth blessedness consist in intellectuals. The only brave thing, is a religious life.

Idleness is the womb, or fountain, of all wickedness; for it consumes and wastes the riches and virtues we have already, and disenables us, to get those we have not.

It is the work and providence of God's secret counsel, that the day of the elect should be troubled in their pilgrimage. This present life is the way to our long home: God, therefore, in his secret wisdom, afflicts our travel with continual trouble; lest the delights of our journey, might take away the desire of our journey's end.

Idleness is the dead sea, that swallows all virtues. 'Tis no wonder to find many of our gentry greatly debauched, since most of them are muffled up in a non-employment.

If you are disposed to be merry, have a special care to three things: first, that your mirth be not against religion: secondly, that it be not against charity: thirdly, that it be not against chastity. And then, be as merry as you can, only in the Lord.

In-

Industry is never unfruitful. Action keeps the soul both sweet and sound; whilst Slothfulness rots it to noisomeness. There is a kind of good angel, waiting upon diligence, always carrying a laurel in his hand to crown her; whereas, Idleness, for her reward, is ever attended with shame and poverty.

Jealousy is a disease of the mind, proceeding from a fear that a man hath, that that thing is communicated to another, which he would not have common, but private to himself. It is also bred of that love, which will not suffer a partner in a thing beloved.

Jealousy is such a heavy and grievous enemy to the holy state of matrimony, and soweth, between the married couple, such deadly seeds of hatred and contention, as love, being once rased out with distrust thereof, through envy, ensueth bloody revenge.

Jealousy is a hell to the mind, and an horror to the conscience, suppressing reason, and inciting rage.

Jealousy, in seeking death, contemneth it; in finding it, repineth thereat; not for enduring it, but because it suffereth him not to out-live revenge.

Ignorance is that defect, which causeth a man to judge evil of things; to deliberate worse: not to know
how

how to take the advantage of present good things, but to conceive ill of whatsoever is good in man's life.

It proceedeth of a light judgment, to credit all things that a man heareth, and to do all things that he seeth.

Justice is godliness, and godliness is the knowledge of God: it is, moreover, in respect of us, taken for an equal description of right, and of laws.

Justice is the badge of Virtue, the staff of Peace, and the maintenance of Honour.

Justice is painted blind, with a veil before her face; not because she is blind, but thereby to signify, that Justice, tho' she do behold that which is right and honest, yet will she respect no person.

Ingratitude is that which maketh men impudent; so that, they dare join together, to hurt those which have been their best friends, and them to whom they are bound, both by blood, nature, and benefits.

Ingratitude challengeth revenge by custom, and is a vice most hateful before God and man.

In good things, nothing is either wanting or superfluous; which made the Pythagorians say, that wickedness

edness could not be comprehended, but godliness might.

Infamy is the livery of bad deserts in this world; and that, which for our malignities, and evil-doing, staineth our names, and our successions, with a perpetual disgrace; through the report of our misdeeds, and unjust attempts.

Immodest words admit of no defence;
For want of decency, is want of sense.

SINGLE LINES.

I

Idleness has no advocate, but many friends.
Idleness is the root of all evil.
Idleness procures poverty; and laziness, want.
If nature is defective, repair it by industry.
If you have done a commendable thing, boast not of it.
Ignorance is commonly the parent of injuries.
Ignorance is the greatest enemy to learning.
Ignorance is the principal cause of men's misfortunes.
Ill examples are as catching as contagious diseases.
Ill examples corrupt even the best dispositions.
Imaginary dangers, often surprise us more than real ones. Imi-

Imitate a good man, but don't counterfeit him.
 Imitate nothing that is not fit to be done.
 Immoderate pleasures are very pernicious to health.
 Immorality, and profaneness, are too common.
 Immortal honour, is better than transitory riches.
 Improvement of parts, is by improvement of time.
 Impudence and ignorance commonly go together.
 In admonishing, be friendly; in promising, faithful.
 In all friendships, endeavour to avoid flattery.
 Inclinations and aversions, are the instincts of Providence.
 Incomparable performances are produced by industry.
 Inconstancy is the attendant of a weak mind.
 Inconstant and wavering minds, render men unfit for society.
 In discourse, use plainness, rather than curiosity.
 In doing our duty we deserve no reward.
 Indolence is the inlet to every vice.
 Industry is a fence to innocence and virtue.
 Industry is Fortune's right hand, and Frugality her left.
 Industry keeps the mind clear, and the body healthy.
 Ingenuity, and industry, are never unfruitful.
 Ingenuity is owing to nature; learning, to education.
 Ingratitude is the most unpardonable of all crimes.
 Ingratitude perverts all the measures of religion and society.
 Innocence and humility are the beauties of the soul.
 Innocency is built on divine reason.
 Innocency is often punished, when guilt escapes.

In-

Innumerable inconveniencies are common to men.

Innumerable sins bring innumerable sorrows.

In prosperity we ought to prepare for adversity.

Intemperance is the cause of many diseases.

Intemperance stupifies the senses.

In trouble beg God's blessings, but use your endeavours.

In vain he craves advice, who will not follow it.

In youth and strength, think of age and weakness.

It is a blessing, for envious men to want ability.

It is a double curse, to be poor and proud.

It is a glorious thing, to seek after true glory.

It is a miserable thing to rely on another man's credit.

It is better to take many injuries, than to give one.

It is faithful obedience recommends us to God.

It is good to begin well, but better to end well.

It is good to have a friend, but bad to want one.

It is good to have company in trouble.

It is hard to cure, when the patient indulges the disease.

It is ingratitude to retort an obligation, instead of returning it.

It is more glory, to despise the world, than to conquer it.

It is no small conquest, to overcome yourself.

It is the property of a wise man, to command his tongue.

It requires as much care to keep, as to get an estate.

PROSE.

PROSE.

K

Knowledge should be esteemed more than riches; and virtue is still more valuable than knowledge.

Knowledge, softened with complacency and good-breeding, will make a man equally beloved and admired; but being joined with a severe and morose temper, it makes a man rather feared than respected.

Knowledge is the treasure of the mind; discretion, the key to it: and it illustrates all other learning, as the lapidary doth unpolished diamonds.

Knowledge, thoroughly digested, becomes habitual: the possessor, by degrees, forgets, that things, now so familiar, were ever unknown to himself or others.

Knowledge, without justice, is craft; and courage, without conduct, is rashness.

Knowledge is that which, next to virtue, truly and essentially raises one man above another; it finishes one half of the human soul; it makes beings pleasant

to us; fills the mind with entertaining views, and administers to it, a perpetual series of gratifications; it gives ease to solitude, and gracefulness to retirement; it fills a public station with suitable abilities, and adds a lustre to those who are in possession of them.

Keep not an idle man company; for it seldom doth happen, in any way of life, that a sluggard and a rake-hell do not go together; or that he who is idle, is not also dissolute.

Knowledge is the fruit of industry; for without industry we cannot understand languages, comprehend sciences, peruse histories, be acquainted with the various inventions, enquiries, opinions, and controversies, or skill or art, to express our minds, or impart our conceptions, with advantage.

Keep a mien in all your actions, lest excess in any, keep you mean and poor in all.

Keep a measure in thy desires after worldly things; for covetousness has very contrary effects. Multitudes sacrifice their estates to distant hopes; and others despise great and extraordinary advantages that are in prospect, for little interests that are present.

Knaves have a secret cunning, to draw in the credulous,

dulous, by the performance of small things; that they may the more easily impose upon them, in greater.

Keep a low sail at the entrance of your estate. You may rise with honour, but you cannot go back without shame; for a good beginning makes a good ending.

Keep no company with a man who is given to detraction: to hear him patiently, and shew a countenance of encouragement, is to partake of his guilt, and prompt him to a continuance in that vice, which all good men shun him for.

Kunegunda, the empress, in vindication of her suspected honour, is reported to have walked on burning plough-shares; and had been a severe sufferer by it, had not the fire been more sensible of her chastity, than her jealous lord.

Keep your own secrets; for if you discover them to another, and he reveals them, you should pardon him for it, since he is only treacherous by your example.

Knowledge is the first step to honour: men must know before they can venerate. 'Tis the centinel that examines all approaches to the main-guard of the affections; and it is seldom seen, that a true esteem

is fixed in the heart, when the understanding is not convinced of the nobility of the object.

Knowledge and practise do mutually promote, and help forward, one another: knowledge prepares and disposes for practice; and practice is the best way to perfect knowledge in any kind.

King Demetrius, being asked by Proclus, one of his captains, why he would not give battle to Ptolemy, seeing his strength and number of men was much superior—answered, that a thing once done, can never be undone; and before a man attempts a difficult enterprize, it is necessary, a long time to consider and debate.

Know God and yourself; learn your duty, and do it: and when you are once humble, thankful, and heavenly minded, you will not be displeased at what God, or man, do: nothing will trouble you; or if any thing doth, it will be this—that you do things no better, and are not more perfect.

Knowledge, perfected by practice, is as much different from mere speculation, as the skill of doing a thing is, from being told how a thing is to be done; for men may easily mistake rules; but frequent practice, and experience, are seldom deceived.

Keep

Keep innocency; 'tis the greatest felicity, and a good conscience, for 'tis a continual feast. This is the only music which makes a merry heart: this makes the prisoner sing, when the jailor trembles.

Keep your tongue, and keep your friend; for a few words cover much wisdom; and a fool, being silent, is thought wise.

Knowledge and learning are, of good men, diligently sought for, and carefully kept in their bosoms; to the end, that thereby, they may know sin, and eschew the same; and know virtue, and attain unto it: for if it be not applied thereunto of them that have it, she leaveth in them her whole duty undone.

Knowledge and learning, riches and honour, even in their most resplendent gallantry, are all but insignificant pageantry, without piety and virtue.

Keep innocency, and take heed unto the thing that is right; for that will bring a man peace at the last.

Knowledge is of such an excellent quality, that the more a man knoweth, the more his desire thereof increaseth.

Know the secrets of your estate, how much you are able, and how much you ought to spend: but live

not at the utmost; save something to pay for misfortunes.

Kings are the supreme governors and rulers over states and monarchies, placed by the hand of God, to figure to the world his almighty power. If they be virtuous they are the blessings of the realm; if vicious, scourges allotted for their subjects iniquities.

Kings and princes do lose more in the opinions they hold, than in the reasons they use.

Knowledge is that understanding which we have, both of our creator, and of his works and will, and of our own selves: it is the store-house of all wisdom, and the beginning of salvation.

Keep death and judgment always in your eye;

None's fit to live, but who is fit to die.

Make use of present time, because you must

Take up your lodging shortly, in the dust.

'Tis dreadful to behold the setting sun,

And night approaching, ere your work is done.

SINGLE

SINGLE LINES.

K

Keep a constant watch over all your actions.
 Keep a good conscience, and that will bring you peace
 at the last.
 Keep at a distance from all bad company.
 Keep close your intentions, for fear of being prevented.
 Keep close your misfortunes, lest your enemy rejoice.
 Keep company with no man given to detraction.
 Keep company with such as may make you better.
 Keep death and judgment continually in your mind.
 Keep good company, and be one of the number.
 Keep good company, and you will avoid many dangers.
 Keep in remembrance the commands of God.
 Keep inviolable the secrets of your friend.
 Keep no company with him who knows not himself.
 Keep no man company that is given to idleness.
 Keep not, nor covet what is not your own.
 Keep the fame thou hast honestly gotten; for it is a
 jewel inestimable.
 Keep your heart close, and your countenance open.
 Keep your heart with all diligence.

Keep your mind free from all sinful and vain thoughts.
Keep yourself humble; for pride has undone many.
Keep your tongue a prisoner, that your body may go
free.

Keep your tongue from evil, and your lips from guile.
Kindnesses are lost upon an ungrateful person.

Kindnesses, like grains, increase by sowing.

Kind speeches comfort the soul in heaviness.

Kingdoms are maintained by unity and peace.

Kings are gods among men, but men before God.

Kings esteem of men, as they do of money.

Kings have long arms, and rulers large reaches.

Kings may command, but subjects must obey.

Kings may win kingdoms, but must submit to death.

Kings, to be truly great, must be really good.

Knavery may serve a turn, but honesty is best at long
run.

Knaves impose on the simple, by disguise and cunning.

Knaves keep us in the dark by their cunning, and fools
by their ignorance.

Know and magnify the omnipotent Jehovah.

Knowledge acquires all honour and virtue.

Knowledge and judgment are both acquired by study.

Knowledge and learning are excellent ornaments.

Knowledge and learning are, of good men, diligently
sought for.

Knowledge and learning are preferable to riches.

Knowledge and learning are the ornaments of human
life.

Know-

Knowledge, and true wisdom, come only from God.

Knowledge is a curious ornament to the mind.

Knowledge is a god-like attribute.

Knowledge is gained by reading and experience.

Knowledge is the first step to honour.

Knowledge is the foundation of true religion.

Knowledge is the fruit of industry.

Knowledge is the treasure of the mind.

Knowledge maketh a man wise, both in spiritual and temporal things.

Knowledge, not put in practice, produceth nothing excellent.

Knowledge, of all things, is profitable; but the abuse of any thing, is uncomely.

Knowledge of God is the best kind of knowledge.

Knowledge of ourselves requires great penetration.

Knowledge procures universal esteem.

Knowledge puffs up some men, and humbles others.

Knowledge seemeth to be a thing indifferent, both to good and evil.

Knowledge shall be promoted, by frequent exercise.

Knowledge, without virtue, is but learned ignorance.

PROSE.

PROSE.

L

Laughter is a vent of any sudden joy that strikes upon the mind; which, being too volatile and strong, breaks out in this tremor of the voice.

Learning is like mercury, one of the most powerful and excellent things in the world, in skilful hands; in unskilful, the most mischievous.

Life is so full of accidents and uncertainties, that, with all the precaution we use, we can never be said, to be entirely free from danger.

Labour and industry, well applied, seldom fail of finding a treasure: and since something towards the conveniences and pleasures of life may be thus procured, why should we lose, and throw it away, by being slothful and idle?

Let men but live as justly as they can, and just Providence will give them what they ought to have.

Love,

Love, like ambition, when properly conducted, leads to the most glorious actions; for it is only in depraved persons, that love is a vice.

Litigious persons seldom consider, before they go to law, whether the conquest will be worth the cost.

Let us accommodate ourselves, in the best manner we are able, to the objects that surround us; but let us not fondly hope to attain any solid happiness, by any other means, than by the exertion of our own faculties.

Lying is a member of injustice, turning, topsy-turvey, all human society, and the amity due unto our neighbour.

Learning is attained by study, and not by sloth, and sleep, which blunt the edge of wit. Intermision helpeth the mind, but idleness hurteth it. He that studieth with his utmost endeavour, cometh to wisdom.

Labour is many degrees wholesomer than sloth: the one enfeebleth the strength of the body, and the perception of the mind; the other is wholesome, both for mind and body.

Love

Love to vice darkens the understanding; which is never clearer than when virtue governs the man.

Learn, in all estates, to be content; know how to want, and to abound; let every condition be alike to thee; do not only submit, but be satisfied; if thy cup be empty, do not repine; is it full, do not spill; carry a steady hand, and keep a constant course; be still the same; whatever alters, do not thou subscribe to God's will.

Learn such noble sciences, and commendable qualities, as may gain you riches and renown; of which, let curious writing be the first; for that will give a resplendent tincture to the excellency of your parts; and render you amiable, and admirable, in the sight of all men.

Live easily under the uncertainty of your fate, since Providence will have it so, and never have any acquaintance with such sort of people, whose profession it is, to gain some advantage to themselves, from the foolish credulity of others.

Love is the will, improved into friendship and desire; it is fruitful of all the pleasures which can be administered to the soul or body; it gives eloquence to the lips before its utterance; it gives beauty to the eye, which darts quicker than the motion of light; it
fuf-

softens adversity; it heightens good fortune; it makes two persons, the whole race of mankind; it gives to solitude, to shade, and to privacy, joys above the conqueror, in his car of triumph; and to the prince, on the day of coronation.

Lose no opportunity of doing good; for it is not sufficient to possess many excellent qualities; except they be made manifest for the good example, and edification of others.

Love and esteem are the first principles of friendship; which always must be imperfect, where either of the two is wanting.

Leaves, dropping from the trees in time of autumn, may well be compared to the friendship of this world; whilst the sap of maintenance lasts, my friends swarm in abundance; but in the winter of my need, they leave me naked.

Levity of temper takes a man off his guard, and opens a pass to his soul for any temptation that assaults it; it favours all the approaches of vice, and weakens all the resistance to virtue.

Liberality should have such a mixture of prudence, as not to exceed the ability of the giver; and be rightly suited to the circumstances of the receiver.

Let

Let your promises be sincere; and so prudently considered, as not to exceed the reach of your ability: he who promises more than he is able to perform, is false to himself; and he who does not perform what he has promised, is a traitor to his friend.

Learn to know the darling passion of your soul, and believe that to be it, which has cut you out most work for repentance: and know, that it requires a noble resolution, and fortitude of mind, to subdue, what nature strongly prompts us to.

Labour not only to know what you ought, but to practise what you know; and be careful to make others better, by your good counsel; or at least, not to make them worse, by your example.

Let virtue and innocence accompany your diversions; lest what you take for a cordial, prove poison.

Let no condition surprise you, and then you cannot be afflicted in any. A noble spirit must not vary with its fortune: there is no condition so low, but may have hopes; nor any so high, that is out of the reach of fears.

Love labour; if you do not want it for food, you may for physic; it strengthens the body, invigorates
the

the mind, and prevents the fatal consequences of idleness.

Love bears various names, according to the object about which it is exercised; for, with respect to injuries, it is called meekness; and to forgiveness, it is mercy: as it pities the distressed, we call it compassion; and as it relieves them, charity; and in the concernment of a friend, it is friendship.

Let your charity be private, and bear some proportion to your estate; lest God proportionate your estate to your charity.

Let not your recreations take up too much of your time; but chuse such as are healthful, short, diverting, and fit to refresh you; but, by no means, make them your main business.

Let a man desire to be wise, and if he has this wish, 'tis likely he may never have an occasion for many more.

Let not your fear be so great, as to rob you of a modest assurance; nor your boldness such, as to cause you to forget respect.

Learning, said Pope Julius II. was silver in the hands

hands of the common people, gold in those of noble descent; but diamonds in those of princes.

Let your words agree with your thoughts, and be followed by your actions; be careful in your promises, and just in your performances; for it is better to do, and not promise; than to promise, and not do.

Life, however short, is made yet shorter by waste of time; and its progress towards happiness, tho' naturally flow, is yet retarded by unnecessary labour.

Life is not to be counted by the ignorance of infancy, or the imbecility of age. We are long before we are able to think, and we soon cease from the power of acting.

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like: but who would wish to escape unpleasing objects, by condemning himself to perpetual darkness?

Language is only the instrument of science; and words are but the signs of ideas.

Let your meditations be frequent on your own death; the death of Christ; the vanity of the world; the glory of heaven; and the torments of hell.

Ly-

Lycurgus being asked, why he forbad making war against the same enemies too often—left, said he, we should teach them at our own expence; and by continual expeditions, make the Thebans equal in arms to the Lacedæmonians.

Leonidas, when told him, that there was no difference between him, and himself, before he was king, replied, had I not been the better man, I had never been king.

Let reason govern you in the pursuit of virtuous exercises: too much heat is as dangerous as a dull indifference.

Let not your thoughts dwell too much upon this world, where you yourselves do but sojourn.

Love is always increasing; its standing still is a deadly symptom, and its first declination proves a downfall.

Learning is the temperance of youth, the comfort of old age, and the only sure guide to honour and preferment.

Let your conversation be with those by whom you may accomplish yourself best; for virtue never returns with so rich a cargo, as when it sets sail from such

continents. Company, like climates, alter complexions; and ill company, by a kind of contagion, doth insensibly infect us. Soft and tender natures are apt to receive any impressions. Alexander learned his drunkenness of Leonides; and Nero, his cruelty, of his barber.

Letters annihilate intervenient time, and make past ages present; so that the living and dead converse together, and with this advantage, that we learn from the admonitions of the dead, that which the living dare not, or care not, to say to us.

Lactantius says, there is no greater bond than duty, nor straighter law than nature; and where nature enforceth obedience, there to resist, is to strive against God.

Let every man take a true measure of himself, what he is able to do, and what not, before he comes to any peremptory resolution how to proceed. He is a madman, that, to avoid a present and less evil, runs blindfold into a greater; and, for the gratifying of a froward humour, makes himself a slave all the days of his life.

Leisure, without learning, is death; and idleness, the grave of a living man. It was a brave saying of Scipio (and every scholar can say it) that he was never

ver less alone, than when alone. I pity those who spend themselves, and mispend their time, in doing nothing, or worse than nothing; who are always idle, or ill employed.

Learning is the only ornament and jewel of man's life; without which a man cannot attain unto any manner of preferment, in a common-wealth: learn, therefore, in your minority, all commendable qualities.

Let your conversation with men be sober and sincere; let your devotion to God be dutiful and decent; let the one be hearty, and not haughty; let the other be humble, and not homely; so live with men, as if God saw you; so pray to God, as if men heard you.

Look upon vicious company, as so many engines planted against you by the Devil; and accordingly fly from them, as you would from the mouth of a cannon. Make no acquaintance with those whom nothing will satisfy; but that you go to hell with them for company.

Learning is the only precious jewel of immortality: it well becomes the outward frame, and with immortal glory adorns the never-dying part.

Let no man presume to advise others, that has not

first given good counsel to himself; and he may then pretend to help his neighbour.

Let all men remember, that they have, and enjoy, nothing that they can call their own; but all is God's, even themselves, their lands, their goods, and all they possess; and that he re-assumes the same when he pleaseth; to whom they will have a sad and dreadful account to render, for the use, if they neglect to improve them: much more, if they waste and abuse them, to gratify their own lusts and vanities.

Let your tongue take counsel of one eye, rather than of two ears; let the news you report be rather stale than false, lest you be branded with the name of liar. It is an intolerable dishonour to be that, which only to be called so, is thought worthy of a stab.

Let all men avoid rash speaking. They that speak without care, often remember their own words, afterwards with sorrow: those that expect peace and safety, are to restrain their tongues with a bridle.

Let it be one of your tenderest concerns, and most conscientious cautions, how you promote an evil report; for most men have such an aptness to entertain a sinister opinion of others, that they greedily draw in any suggestions of that kind; and one may as easily persuade the thirsty earth to refund the water

ter it hath sucked into its veins, as them to deposit a prejudice they have taken up.

Lay this up as a maxim, that if your soul is not adorned with modesty, prudence, and solid goodness, all your external accomplishments will be but mere pageantry.

Lamentable is their condition, whose undisciplined education leaves them unfurnished of skill, to spend their time in any employment, that may be to their own comfort, and honour of their creator.

Let the name of God be sparing in your mouth, but abundantly in your heart.

Laughter, while it lasts, slackens and unbraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and thus far it may be looked upon as a weakness in the composition of human nature. But if we consider the frequent reliefs that we receive from it, and how often it breaks the gloom which is apt to depress the mind, and damp our spirits with transient unexpected gleams of joy, one would take care, not to grow too wise, for so great a pleasure of life.

Liberality and kindness, generosity and benevo-
N 3 lence:

lence: all the actions that flow from these springs, will fill us with pleasure, and make us dear to heaven, and acceptable to mankind.

Laucius said, fortune is an influence which proceeds from the revolution of the heavens; and she, as they, continually turns about: for riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.

Let a boy of an ingenious mind be commended, and he will study the more diligently; the more he is praised, the more he coveteth farther recommendation.

Lie not in mirth; jesting lies bring serious sorrows: he is a fool that destroys his own soul, to make sport for other people.

Let your estate be never so mean, you should ever keep yourself rather beneath, than either level, or above it. A man may rise when he will, with honour; but cannot fall without shame.

Laborious and vexatious are the inquests that the soul must make after science; for Truth, like a stately dame, will not be seen, nor shew herself, at the first visit; nor match with the understanding, upon an ordi-

ordinary courtship or address: long and tedious attendances must be given, and the hardest fatigues endured and digested: nor did ever the most pregnant wit in the world bring forth any thing great and lasting, or considerable, without some pain and travail, some pangs and throws before the delivery.

Love is the noblest and most generous principle of obedience, but fear commonly takes the first and fastest hold of us; and, in times of violent temptation, is perhaps the best argument to keep, even the best of men, within the bounds of their duty.

Let this be always your rule—if it is not decent, never do it; if it is not true, never speak it.

Liberty should reach every individual of a people, as they all share one common nature; if it only spreads among particular branches, there had better be none at all; since such a liberty only aggravates the misfortune of those who are deprived of it, by setting before them a disagreeable subject of comparison.

Learn to overcome yourself in all things, for the love of your creator, and then you shall be able to attain to divine knowledge.

Let a good end be the beginning of all your un-

dertakings, and such beginnings may reasonably expect a good end.

Let no man despair; let no one, conscious of his old sins, make himself incapable of divine grace: for God knows how to change his sentence, if man endeavours to forsake his sin.

Labour is (or ought to be) the honest recreation of the mind; and that industrious work-master, which buildeth our knowledge, and makes men absolute, by exercise of good letters, and continual travail in the sciences.

Law and wisdom are two laudable things; for the one concerneth virtue, and the other good conditions.

Learning is the knowledge and understanding of the arts and sciences; she is also the mother of virtue and perfection.

Learning in a soldier, is an armour of never-tainted proof, and a wounding dart irresistible.

Learning is the display of honour, and humility is sister unto true nobility: the latter being as needful in a householder, as the other, in a man of arms, is profitable.

Learn-

Learning is the temperance of youth, the comfort of old age; standing for wealth upon poverty, and serving for an ornament to riches.

Liberality is an excellent use of those benefits which God putteth into our hands, for the succouring of many: which virtue, is altogether joined with justice, and ought to be guided by moderation and reason.

Liberality is approved by two fountains; the one is a sure judgment, the other is an honest favour,

Liberty is that freedom and happiness which bringeth the soul to its contentment and satisfaction, after the troublous pilgrimages, travels, and bondages of this world: or, otherwise, to live as a man lists,

Look what kind of service a servant doth unto his master; the like shall surely be required when he keepeth servants himself.

Life, which we commonly call the breath of this world, is a perpetual battle, and a sharp skirmish, wherein we are one while hurt with envy, and another while with ambition, and by and by with some other vice; besides the sudden onsets given upon our bodies by a thousand sorts of diseases, and floods of adversities upon our spirits.

Life

Life is a pilgrimage, a shadow of joy, a glass of infirmity, and the perfect path-way to death.

Look how much the soul is better than the body; so much more grievous are the diseases of the soul, than the griefs of the body.

Let no man boast that he is the citizen of a great city, but that he is worthy of an honourable country.

Love is the most excellent effect of the soul, whereby man's heart hath no fancy to esteem, value, or ponder any thing in this world, but the care and study to know God: neither is it idle, but worketh to serve him whom he loveth: and this love is heavenly.

Love enchanteth the hearts of men with unfit fancies, and layeth beauty as a snare to entrap virtue.

Love is a fading pleasure mixed with bitter passions, and a misery tempered with a few momentary delights.

Love is a heart full of coldness, a sweet full of bitterness, a pain full of pleasantness; making the thoughts have eyes, and hearts ears; bred by desire, nursed by delight, weaned by jealousy, killed by dissembling, and buried by ingratitude.

Lying

Lying is a false signification of speech, with a will to deceive; a sickness of the soul, which cannot be cured but by shame and reason; it is a monstrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth and to the utterance of his praise.

Love is a cruel impression of that wonderful passion, which to be defined is impossible; because no words reach to the strong nature of it, and only they know it, which inwardly do feel it.

Loud threatenings make men stubborn; but kind words pierce gentle breasts, sooner than pointed swords.

SINGLE LINES.

L

Labour brings pleasure; idleness, pain.
 Labour for learning before you grow old.
 Labouring to please a fool is a servile employment.
 Labour is preferable to idleness, as brightness to rust.
 Labour is wholesome for the body and mind.
 Labour to attain knowledge.

La-

Lamentation and mourning are the companions of vice.

Lamentation is the consequence of inconsiderate actions.

Lament not the loss of that which you cannot retrieve.

Laziness is commonly punished with want.

Learn by others vices, how filthy your own are.

Learned men are ornaments to any nation.

Learning gets honour, but disgrace is the companion of ignorance.

Learning is an inestimable ornament to mankind.

Learning is preferable to riches, and virtue to both.

Learning is the ornament of youth, and comfort of age.

Learning is the rich man's ornament, and the poor man's riches.

Learning makes a good man better, and an ill one worse.

Learning refines our manners.

Learning will stand your friend, when riches fail.

Learning, without virtue, is like a garden of weeds.

Learn such qualifications as may be retained with comfort.

Learn to employ, and well improve, your time.

Learn to live as you would wish to die.

Learn to unlearn what you have learnt amiss.

Let a mean appear in all your actions.

Let another man praise you, and not your own mouth.

Let him who is about to command others, learn to command his own lusts.

Let

Let no man anticipate on certain profits.

Let no man condemn another, without making it his own case.

Let no man squander against his inclination.

Let not noise be called industry, nor impudence courage.

Let not one disappointment discourage your good intentions.

Let not worldly reputation be the motive to religion!

Let reason and virtue be the constant rules of your actions.

Let virtue and innocence accompany your diversions.

Let your anger set with the sun, but not rise with it.

Let your conversation be without malice or envy.

Let your discourse be attended with modesty.

Let your life be sober, and strive for felicity.

Let your thoughts be always exercised upon good objects.

Let your words and actions bear the strictest scrutiny.

Liberality and thankfulness are the bonds of concord.

Liberty is an invaluable blessing.

Liberty is compared to life, and confinement to death.

Life is given to nobody, to employ it uselessly.

Life, without a friend, is death, without a witness.

Life, without love, is but dull and insipid.

Little sins commonly lead men into great evils.

Little souls, like small liquors, are soonest soured.

Little virtue appeareth where charity is wanting.

Live a good life, and you will be happy at your death.

Live

Live not up to your expectations, but possessions.
 Long lives have commonly long cares annexed.
 Look before you leap, and deliberate before you resolve.
 Loose conversation is an argument of a vain mind.
 Love hides a multitude of faults,
 Love is a passion full of anxiety and fear.
 Love makes the foulest things seem fair.
 Lying lips are an abomination to the Lord.

PROSE.

M

Men commonly magnify the good qualities of others, not so much from an esteem of their merit, as from a value for their own; and would attract praise to themselves, by bestowing it to others.

Meekness is to the mind, what a good mein is to the body; without which, the best limbed, and finest complexioned person, may be very disagreeable; and with it, a very homely and plain one, cannot be so: it has a state and humility, peculiar to itself, above all virtues.

Many

Many possess much, and enjoy but little; many have much, and use but little; others use much, and but little well: let me not so much endeavour to have much, wherewithal to do, as do much good with that little I have.

Men are not only subject to forget good deeds and injuries, but they even bear a secret hate to those that have most obliged them, and are often kind to those that have done them outrages; and the business of recompensing the good, and revenging the ill, is a slavery they hate to undergo.

Moderation is the effect of a fear we have of being envied, and of falling under that contempt, which they deserve, who are infatuated with their own good fortunes.

Most men in years, as they are generally discouragers of youth, are like old trees, that being past bearing themselves, will suffer no young plants to flourish beneath them.

Man, considered in himself, is a very helpless and a very wretched being; he is subject every moment to the greatest calamities and misfortunes; he is beset with dangers on all sides, and may become unhappy by numberless casualties, which he could not foresee, nor have prevented had he foreseen them.

Mo-

Modesty is not only an ornament, but also a guard to Virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from every thing that has danger in it. It is such an exquisite sensibility, as warns her to shun the first appearance of every thing that is hurtful.

Memory is the guardian and trustee of all we see, of all we read, of all that our masters or our own reflections teach us. 'Tis a domestic and natural treasury, where a man securely lays up innumerable treasures of infinite value.

Men of the greatest distinction among the moderns, have ever thought themselves most happy, when they could be decently spared from the employments which the excellency of their talents necessarily threw them into, to embrace the charming leisure of a country life.

Morality bids us forgive our enemies, and the voice of Reason confirms the same; but neither Reason, nor Morality bids us enter into a friendship with, or repose a confidence in, those who have injured us.

Men of fine parts are apt to despise the drudgery of business; but by affecting to shew the superiority of their genius, upon many occasions, they run into too great an extreme the other way; and the administration

nistration of their affairs is ruined through idleness and neglect.

Many people attempt impossibilities, for want of considering things aright.

Men of ill principles are a generation of vipers that ought to be crushed under our feet, and destroyed the first opportunity.

Money, laid up with too much care,
Does unto many prove a snare.

Mankind has a strange propensity for things that are new and untried; and so strong a bias inclines them to shifting and changing, that every one disrelishes his own profession, and wishes he had been of some other employment.

Men are seldom found to condemn themselves, otherwise than by the censure they pass upon their own faults in other people.

Mens natural tempers will best direct them to their proper sphere, in the pursuit of happiness.

Men are apt to impose upon themselves, by vain and groundless distinctions, when conscience and principle are at variance with interest and inclination.

O

Make

Make spare in youth, lest old age find thee poor;
When time is past, and thou canst spend no more.

Many men are capable of doing a wise thing;
more, a cunning thing; but few, a generous thing.

Many bad things are done only from custom,
which will make a good practice as easy to us as an
ill one.

Magistrates are to obey as well as execute laws.
Power is not to do wrong, but to punish the doers of
wrong.

Men will have the same veneration for a person
who suffers adversity without dejection, as for demo-
lished temples, the very ruins whereof are revered
and adored.

Men glory in raising great and magnificent struc-
tures, and find a secret pleasure to see trees of their
own planting to grow up and flourish; but sure it is
a greater and more glorious work to build up a man;
to see a youth of our own planting, from the same
beginning and advantages we have given him, to
grow up into a considerable fortune, and to take root
in the world, and to shoot up into such a height, and
spread his branches so wide, that we who first planted
him,

him, may ourselves find comfort and shelter under his shadow.

Modesty is the ornament of females; it is more comely than jewels, more precious than the gold of Ophir.

Merit, like a virgin's blushes, is most discovered when it labours most to be concealed.

Men of knowledge and virtue find such pleasure and satisfaction in calm consideration, above what others do in vulgar diversion, that, by the one, they enjoy and know, and by the other, they learn to forget themselves.

Man is so formed by nature, that he cannot subsist alone; he requires the assistance and support of creatures like himself, to preserve and perfect his own being, and to enjoy the life of a rational creature.

Man is by all allowed to be the most noble creature on this earthly globe, the master-piece of the creation.

Marriage is one of the most important of all our transactions, and that our future happiness or infelicity, in a great measure, depends on the choice we

make of the person who is to be our inseparable companion for life.

Men who have great confidence in their own penetration, are often, by that confidence, deceived; they imagine they can pierce through all the involutions of intrigue, without the diligence necessary to weaker minds; and, therefore, sit idle and secure,

Men are guided less by conscience than by glory; and yet the shortest way to glory, is to be guided by conscience,

Marriage should be considered as the most solemn league of perpetual friendship; a state from which artifice and concealment are to be banished for ever; and in which, every act of dissimulation is a breach of faith,

Merriment is always the effect of a sudden impression; the jest which is expected is already destroyed.

Man's study of himself, and the knowledge of his own station in the ranks of being, and his various relations to the innumerable multitudes that surround him, and with which his maker has ordained him to be united, for the reception and communication of happiness, should begin with the first glimpse of reason, and only end with life itself.

Me-

Memory is like all other human powers, with which no man can be satisfied, who measures them by what he can conceive, or by what he can desire. He, therefore, that after the perusal of a book, finds few ideas remaining in his mind, is not to consider the disappointment, as peculiar to himself; or to resign all hopes of improvement, because he does not retain what even the author has, perhaps, forgotten.

Much of the pain and pleasure of mankind arises from the conjectures which every one makes of the thoughts of others. We all enjoy praise which we do not hear, and resent contempt which we do not see.

Men who are descended from noble blood, born to enjoy great estates, graced with titles of honour, may, notwithstanding, be very unhappy, if they want virtue, which is not hereditary.

Miltiades, after all his brave exploits, was, upon a groundless suspicion, condemned; and died in prison. In popular governments, so dangerous a thing is extraordinary virtue! and so criminal is excess of merit!

Mens countenance, we commonly do find,
To be th' unerring index of their mind.

Money is the miser's god, which he salutes at an
O 3 hum-

humble distance, and dares not be too familiar with. When a bond or mortgage fails, there is nothing can support his spirits, or keep him within the compass of decency. How passionately does he lament over the parchment carcase, when the soul of the security is departed! his humour and his face is put into mourning; and so would the rest of his person, were it not for the charge.

Men who neglect God, neglect their own safety; are active to procure their own ruin: they flee from their own happiness, and pursue their own misery; and make haste to be undone.

Make not your neighbour's fault appear greater than it is, nor your own less; for to excuse your own fault, is to double it; and to aggravate another's, by detraction, is to make it your own.

Much prudence is required in chusing your company: if you desire refreshment, associate with your equals; but if profit, with your superiors. 'Tis evermore the sign of a meanness of temper, to be ambitious of being the first of the company.

Men are generally delighted with the bright parts of learning in other men, and desire such qualifications; yet they will not imitate the indefatigable industry by which they ascend to such perfection.

Many

Many, by appearing too fearful, and jealous of being deceived, have tempted others to deceive them.

Marcellus, when he had taken Syracuse, wept over that once flourishing city, and particularly lamented the death of Archimedes; esteeming one learned and wise man, equal to the power of a whole commonwealth.

Many rich men lose the enjoyment of a plentiful estate, by endeavouring to rob an honest neighbour of a bare competency. Such men are not only a plague to themselves, but a continual vexation to all that live near them.

Many men oft admire those things they do not understand, that they might be thought not to have less knowledge than they who propose them.

Modesty is never accounted a good quality in a man, when it hides any useful talent he is capable to exert; but where 'tis justly applied, 'tis to his other virtues like a shade in a picture, that sets off the other beauties.

Many are the misfortunes of man's life, which he must either prevent by wisdom, or suffer with patience.

Musick, when rightly ordered, cannot be esteemed too much; for it recreates and exalts the mind at the same time, and infuses an unexpected vigour; makes the impression agreeable and sprightly; and seems to furnish a new capacity, as well as a new opportunity, of satisfaction.

Malebranche observes, that people's opinions of themselves, are commonly legible in their countenance. Thus, a kind imagination makes a man have vigour, and enterprize in his air and motion.

Make use of time, if you love eternity: know, yesterday cannot be recalled; to-morrow cannot be assured: to-day is only your's; which, if once lost, is lost for ever.

Meddle with your match, is a saying among boys; a rule of honour among men; and a wise one among princes.

Make use of your friend with great caution; trust him not, before you know him well; for many that pretend to be friends, use flattery as a mask, to hide their hearts from men.

Many are ready to ask how you do, who are not forward to help you on your welfare; but a true friend will

will pity you, and will be ready to use his utmost endeavours to free you from trouble.

Men ought to be more considerate in writing than in speaking; because a rash and indiscreet word may be corrected presently; but that which is written, can no more be denied or amended, but with infamy.

Man's life is full of inequalities; he continually changes his designs; either through the inconstancy of his passions, or by the unforeseen accidents of life.

Men are wrong for want of sense; but they are wrong by halves, for want of spirit.

Man hasteneth to his end, whilst he seems strong of body, and sprightly in mind; and is every now and then, near his death: many dangers surround him, one of which may bring him to his grave.

Moderation is a fear of falling into that envy and contempt, which those who grow giddy with their own good fortune, most justly draw upon themselves: it is a kind of boasting the greatness of our mind: and, in short, the moderation of men, in the most exalted fortunes, is a desire to be thought above those things that have raised them so high.

Men that are covetous, make it their study to heap
up

up wealth; and, only to please their fancy, starve their bellies.

Men may easily secure themselves from an open enemy; but from such as, under pretence of amity, go about to overthrow their safety, there is no sanctuary. Who would think a pleasing countenance should harbour villany! or smiles fit on the face of mischief!

Money is the grand commander of all sublunary enjoyments; the elixir which turns discontentments into consolations; the sinews of war, and the herald of peace.

Man enjoys all things in himself, that enjoys himself; but he only enjoys himself, that enjoys his God; and he alone enjoys his God, that believes in him.

Men become ridiculous, not so much for the qualities they have, as those they would be thought to have, when they really have them not.

Menedemus exhorted Antigonus, the son of king Demetrius, to remember that he was a king's son; thinking that would be a sufficient motive to keep him from unworthy company, and unseemly behaviour. 'Let us ever remember, that we are sons of a greater king.

Mo-

Modesty is not properly a virtue, but it is a very good sign of a tractable and towardly disposition, and a great preservative and security against sin and vice; and those children, who are much under the restraint of modesty, we look upon as most hopeful, and likely to prove good.

May endless Spring, and rising flowers, adorn
The reliques of each venerable urn,
Who pious reverence to their masters paid,
As parents honour'd, and as gods obey'd.

SINGLE LINES.

M

Make no friendship with an angry man.
Make not a jest at another man's infirmity.
Make not the rewards of virtue the gifts of favour.
Make provision for want in time of plenty.
Make your immortal interest your chiefest care.
Make yourself willing to do what ought to be done.
Malice seldom wants a mark to shoot at.
Man has much to learn, but a short time to live.
Mankind is born to trouble.

Man-

Manners, not drestes, are the ornaments of a woman.
 Manners, with learning, make a gentleman.
 Man's ultimate end, is the enjoyment of his creator.
 Many are deceived by their own vain opinion.
 Many are the misfortunes of this mortal life.
 Many, by humouring their passions, have been ruined.
 Many have suffered by over-talking, but few by silence.
 Many men, by their ill-doings, pave the way to their
 undoing.
 Many, pursuing a better fortune, have come to worse.
 Many things should be read, but with judgment.
 Many think not of living, till they are near dying.
 Mean fortunes, and proud spirits, are fuel and fire.
 Mean thoughts excel ambitious deeds.
 Measure your life by goodness, not by years.
 Meddle not with what you have nothing to do.
 Meditation of death, will direct your preparation for it.
 Men are apt to admire the things they understand not.
 Men are much more apt to remember injuries than
 benefits.
 Men, by doing nothing, are quickly brought to do ill.
 Men climb to honour by prudence and industry.
 Mend your manners, and that will mend your fortune.
 Men of ill lives cannot expect comfortable deaths.
 Men overcome difficulties with pains.
 Mens actions are the greatest sign of their inclinations.
 Mens merits have their seasons, as well as fruits.
 Men who neglect God, neglect their own safety.
 Mercy contemned, turns justly into fury.

Merit

Merit is not always rewarded.

Mind your precious and immortal soul above all things.

Mirth, at the expence of virtue, is an over-purchase.

Misapplied genius most commonly proves ridiculous.

Miseries have power over man, not man over miseries.

Misfortune is a touchstone of friendship.

Misfortunes are a kind of discipline of humanity.

Misfortunes pursue us through all the stages of human life.

Moderate your pleasures.

Modest and prudent behaviour, are certain signs of wisdom.

Modest merit finds but few admirers.

Modesty has more charms than beauty.

Modesty is a most excellent quality.

Money, and good manners, make men honourable.

Money commonly corrupts both church and state.

Money is a queen, and binds her slaves with fetters.

Money is both the generation and corruption of purchased honour.

Money is some mens servant, and other mens master.

Money is the miser's god.

Money may credit you, but wisdom adorns you.

Much diligence is necessary to him that would profit.

Much talk is seldom without impertinency.

Musick is the sweet-meat of grief and sorrow.

Mutual gratifications advance the pleasures of friendship.

PROSE.

PROSE.

N

No kind of life is so happy as that which is full of hope; especially, when the hope is well grounded, and when the object of it is of an exalted kind, and, in its nature, proper to make the person happy who enjoys it.

Nothing, indeed, can be more unhappy, than the condition of bankruptcy. The calamity which happens to us by ill-fortune, or by the injury of others, has in it some consolation; but what arises from our own misbehaviour, or error, is the state of the most exquisite sorrow.

Nothing is more admirable, than true modesty; and nothing is more contemptible, than the false. The one guards virtue; the other betrays it.

Not the multitude of applauses, but 'tis the good sense of the applauders, which establishes a valuable reputation.

Nothing goes nearer to a person in his troubles, than to see himself undone by his own folly.

No-

Nothing is said before children without effect. One word of esteem or admiration of riches, fallen from the father, is enough to create a passion for them in the son, which shall grow up with his years, and perhaps never be extinguished.

Never depend upon the assistance of friends and relations, in any thing which you are able to do yourself; for nothing is more fickle and uncertain.

Nothing is more common, than to hear people profess services of friendship, where there is no occasion for them; yet scarce any thing is so hard to be found, as a true friend, who will assist us in time of danger and difficulty.

Nothing can be more offensive, to one of a sincere heart, than he that blows with a different breath from the same mouth; who flatters a man to his face, and reviles him behind his back.

Nothing is more impertinent, than for people to be giving their opinion and advice, in cases, in which, were they to be their own, themselves would be as much at a loss what to do.

Nothing is more generally true, than that it is much happier for us to share the envy, than the pity, of mankind.

Never

Never lose any present opportunity of providing against the future evils and accidents of life.

Nothing is so sure a sign of a man's being wrong, or, at least, thinking himself in the wrong, as his refusing to come to a reference.

Nothing is so requisite as a strict observance of the rules of honour and generosity; for the very life and soul of friendship, subsists upon mutual benevolence; upon conferring and receiving obligations on either hand.

Nothing makes a man so cheap, and little in the eyes of discerning people, as his enquiring after his own worth, and wanting to know what value others set upon him.

Nothing is more common, than for men to condemn the very same actions, in others, which they practise themselves, whenever occasion offers.

Nothing is more becoming, in a creature of any sensibility, than a compassionate disposition.

No choice had e'er so good event,
But he that made it might repent.

Neither ingenuity nor learning are entitled to regard,

gard, but in proportion as they contribute to the happiness of life.

Nothing is more sincere than conscience, nor more advantageous than its counsels.

Nothing maketh drunkenness to be more abhorred, than the filthy and beastly behaviour of those men, whose stomachs are overcharged with excess.

Nothing is more nauseous, or insignificant, than good counsel from a wicked man. One that does not obey his own precepts, nor follow the advice he is so forward to give others.

Nature, without learning, and good bringing up, is a blind guide. Learning, without nature, wanteth much; and use, without the two former, is unprofitable.

Never commend any person to his face, but to others; to create in them a good opinion of him; neither dispraise any man behind his back, but to himself, to work a reformation in him.

Nothing doth more cultivate and embellish a man, than the conversation of the wise. Man is born barbarous; he is reformed from the condition of beasts, only by being cultivated.

P

Never

Never communicate that which may prejudice your concerns, when discovered; and not benefit your friend, when he knows it.

Nothing is of more utility than travelling. I mean to those who have a capacity, and disposition, for improving it to real advantage.

No minutes, surely, bring us more content,
Than those in pleasing, useful studies spent.

Nature makes us poor only, when we want necessities; but custom gives the name of poverty to the want of superfluities.

Nothing is so proper, as the frequent publication of short papers; which we read, not as a study, but amusement: if the subject be slight, the treatise is likewise short: the busy may find time, and the idle may find patience.

Nature furnishes a man with a general appetite of glory; education determines it to this or that particular object; the desire of distinction is not, in any instance more observable, than in the various outsidés, and new appearances, which the modish part of the world are obliged to provide, in order to make themselves remarkable.

No-

Nothing (said Pliny) employs my thoughts more, than the desire I have of perpetuating my name; which, in my opinion, is a design worthy of a man; at least, of such a one, who being conscious of no guilt, is not ashamed to be remembered by posterity.

Nothing so qualifies a man for, and entitles him to respect and honour, as humility; men naturally reverencing those who have mean thoughts of themselves; and on such as do not hunt after honour, they are most ready and willing to bestow it.

No man was ever born with a swearing constitution. Many other sins are derived from our parents; but swearing can have no such excuse.

Nothing is more grateful to men, than prosperous success in their undertakings; whereby they attain their ends, satisfy their desires, and come off with credit. This is commonly the effect of industry, and is scarce ever found without it.

No man is apt to envy the worth and virtue of another, that hath any of his own to trust to.

No man is ever so happy, or unhappy, in this life, as he may imagine himself to be; for the happiness, or misery, of man, depends as much on the humour

and temper of his mind, as on his condition in the world.

Nothing that is not a real crime, makes a man appear so contemptible and little, in the eyes of the world, as inconstancy; especially when it regards religion, or a party; in either of these cases, though perhaps a man does his duty in changing his side, he not only makes himself hated by those he left, but is seldom heartily esteemed by those he comes over to.

Neglect not the present time of repentance, because you cannot assure yourself of a better opportunity: you are no where commanded to repent to-morrow, nor promised greater ability, to do it then.

None more pragmatical in state appear,
Than they whose judgments in their pockets are.

Nothing is more uncertain than praise, as it depends on the changeable tempers of men; for what one man may give from flattery or good-nature, another may take away by envy or detraction; and the number of the latter exceeds that of the former.

Never talk over-much of what you know; lest you be suspected to talk of what you do not know: and though silence is not always the mark of a wise man,

man, yet noise and impertinence, do certainly discover the fool.

Nothing more discovers the weakness of human nature, than the forming large and politic designs for worldly enjoyments; since experience proves that the pleasures we have hitherto promised ourselves, have either met with a disappointment, or been mixed with an ungrateful bitter.

Nothing dignifieth a man more than learning; and no learning, makes a man more judicious than history: this antedates time, and brings experience without grey hairs; and makes us wise, at the cost of others.

Never antedate your own misfortune; for that is to aggravate it: for the mere apprehension of being unhappy, may often more disquiet us, than the unhappiness itself.

Nothing is a greater argument of wisdom, than the prudent management of our time; and will, upon serious reflection, produce the greatest satisfaction.

Nature seldom changes with the climate; and it is very rare, that he that goes abroad a fool, fails or rides into good sense.

Nothing shocks a great mind more, than to see merit placed in a false light, and made the subject of contempt.

Nothing is more absurd, than to hope for a heaven of refined and spiritual happiness, and at the same time, to lead a sensual life, as an introduction to it.

None generally find more dissatisfaction in earthly things, than those who most indulge themselves with the enjoyment of them.

Nature does not furnish us so fast as we can think; for, oftentimes, the sense of fancy is richer than those of creation. Gold shines no where so gloriously, as in the miser's head; and ambition makes a crown sparkle, more than the jewels that adorn it.

No body can be eminent without application; and an ordinary genius, with application, may go farther than a great one, without it: for art is gained by indefatigable labour.

Never to speak in superlatives, is the sign of a wise man; for that manner of speaking always wounds either truth or prudence. Immoderate commendations, are so many prostitutions of reputation, in that they discover the weakness of the understanding, and the bad judgment of him that speaks.

Never

Never fear want: the same Providence which took care of you before you came into the world, will never be wanting to you now you are in it. It is but little that we need, and it will not be long before we shall be freed from all manner of want.

No man ought to take things upon trust, nor flatter himself that he knows more than he does; the one discovers an extraordinary weakness of mind, and the other a ridiculous conceitedness.

Necessity is the mother of Invention; and Encouragement the nurse of it: what is brought forth by the one, should be propagated by the other.

Nothing renders an illiterate man more ridiculous, than to affect hard words: he that speaks words he does not understand, will soon discover himself to be a coxcomb.

No faith is to be expected from him that will take bribes; for the more he gets, the more his desires are enlarged; and he will not refuse the next bribe, though it clash with the interest of the former.

Nothing can more illustrate even the bravest of persons, than to act according to the maxims of prudence and virtue. Many men are wise in picture, and notably learned in trifles; but when they come to business,

business, of no more use than a sun-dial in a grave, that is the best philosopher, which teaches men to act prudently, rather than think wisely.

No man can be truly happy, who is not, every hour of his life, prepared for the worst that can befall him; but this is a state of tranquillity never to be attained, but by keeping perpetually in our thoughts the certainty of death, and the lubricity of fortune; and by delivering ourselves from the anxiety of hopes and fears.

No monster in nature ought to be more carefully shunned, than he, that returns reproach and calumny, for kindness and civility.

Nothing but the conscience of a virtuous life, can make death easy to us; wherefore there is no trusting to the distraction of an agonizing and a death-bed repentance.

Never communicate that which may prejudice your concerns when discovered, and not benefit your friend, when he knows it.

Nothing procures a man more complaisance, or is a greater argument of wisdom, than the prudent management of time: it is the most inestimable donative wherewith the Almighty enriches the sons of men,

men, being, to pious persons, the earnest of a blessed eternity.

Notwithstanding our innumerable remembrances of mortality, we consume our precious time in vanity, and remain unmindful of eternity.

No man can rationally account himself secure, unless he could command all the chances of the world; but how should he command them, that cannot so much as number them?

No man ever reflected upon himself, with regret, for having done his duty to God and man; no man ever broke his sleep, or was haunted with the fears of divine vengeance, for having lived soberly, or righteously, or godly, in this present world.

Notorious and apparent iniquities ought both to be reprov'd and condemn'd; but we should never judge such things as we understand not, nor can certainly know whether they be done with a good or evil intent.

No man is wise at all times, nor knowing in all things; wherefore, we mistake in most things.

Not to return one good office for another is inhuman; but to return evil for good, is diabolical.
There

There are too many even of the sort, who, the more they owe, the more they hate. There is nothing more dangerous, than to oblige those people; for when they are conscious of not paying the debt, they wish the creditor out of the way. It is a mortal hatred, which arises from the shame of an abused benefit.

Never defer the amendment of your life to the last hour, because the thief was saved: for as that was a precedent, that none should despair; so was it but one example, that none should presume. Desperation is a double sin; and final impenitence hath no remission.

Nothing is more safe for a Prince, than his subjects love; nothing better in subjects, than obedience to princes.

Nebridius, the friend of Augustine, not unjustly, hated a short answer to a weighty and difficult question; because, said he, the disquisition of great truths requires time, and the determining is perilous: let us as much hate a tedious and far-fetch'd answer to a short and easy question; for as that other wrongs the truth, so this the hearer.

No art, without a genius, will prevail,
 And parts, without the help of art, will fail;
 But

But both ingredients jointly must unite,
To make the happy character compleat.

Not sharp revenge, nor tyrant's rage, can find
A fiercer torment than a guilty mind;
Which day and night does dreadfully accuse,
Condemns the wretch, and still the charge renews.

SINGLE LINES.

N

Natural propensities are oft mistaken for moral virtues.

Nature is contented with little; but the cravings of luxury are boundless.

Nature is imitated, and assisted by art.

Nature never said one thing, and wisdom another.

Necessity is commonly the mother of invention.

Necessity is the patroness of all illegal actions.

Needful silence never did any man harm.

Negative holiness will not entitle men to happiness.

Neglect not your meanest business, for your dearest recreation.

Neither praise nor dispraise yourself; your actions serve.

Never

Never expect excellency from a vain-glorious boaster.
 Never indulge revenge to your own hurt.
 Never insult, nor prey on another person's misery.
 Never study to please others, to ruin yourself.
 Never trust your enemy.
 Never wish for things that cannot be attained.
 New troubles are commonly most vexatious.
 Night and sin hold affinity, and jointly aid each other.
 No burden is more grievous than that of sin.
 No caution can secure us against an evil tongue.
 No earthly blessing is so precious as health.
 No enjoyment is greater than a virtuous conversation.
 No fears should make us omit doing a good thing.
 No hopes should cause us to do an ill thing.
 No man is free from the power of death.
 No man is master of himself, that is a slave to his lust.
 No man living is wise at all times.
 No man ought to be blamed unadvisedly.
 No man should be envied for his health, wealth, or
 honour.
 No monument is comparable to virtuous actions.
 None have less praise than they that hunt most after it.
 None pretend to hate an injury, more than he who
 offers it.
 None should covet what cannot possibly be had.
 No riches are comparable to a contented mind.
 Not he that has little, but he that desires much, is
 poor.
 Nothing but nature can qualify a man for learning.
 No-

Nothing deserves commendation, unless it be virtuous.

Nothing can be well, that is done out of season.

Nothing dignifies men so much as learning and virtue.

Nothing from without us can make us happy.

Nothing gives a greater lustre to virtue than modesty.

Nothing is commendable that is dishonest.

Nothing is hard to a willing and diligent mind.

Nothing is more certain than death.

Nothing is more common, in conversation, than backbiting.

Nothing is more contagious than an ill example.

Nothing is more deceitful than the heart of man.

Nothing is more destructive than a depraved judgment.

Nothing is more intolerable than proud ignorance.

Nothing is more pleasing to the mind than variety.

Nothing is more valuable than time.

Nothing is pleasant that wanteth variety.

Nothing is so secret but time and truth will reveal it.

Nothing is wanting where Prudence is guide.

Nothing overcomes passion more than silence.

Nothing should be attempted beyond our strength.

No torments are so great, but patience may vanquish.

No tree takes such deep root as prejudice.

No true friendship can be but among good men.

Not to grow better, is commonly to grow worse.

PROSE.

O

Ornaments in eloquence, are certain turns and modes of speech which contribute to make an oration more agreeable, more engaging, and even more persuasive.

Of all the ill consequences that may attend that blind passion, love, seldom any prove so fatal, as that one, of its drawing people into a sudden and ill-concerted marriage.

Of all the appetites to which human nature is subject, none is so lasting, so strong, and, at the same time, so unaccountable, as that of avarice.

Our productions, of whatsoever kind, are not to be esteemed so much by the quantity, as the quality of them.

Our present time ought to be managed with a judicious care; since we cannot secure a moment to come, nor recall the least part of one that is past.

O what amiable and admirable productions proceed

ceed from the powers of Industry! all the magnificent monuments under the sun derive from her their glory: thousands of praises, yea innumerable encomiums, will not reach the altitude of her worth.

Of all the weaknesses of mankind, there is none that appears so absurd, as that of sinking our age.

Our passions are like convulsion fits, which, though they make us stronger for a time, leave us weaker ever after.

Opinion is the main thing which does good or harm in the world. 'Tis our false opinion of things which ruin us.

Over-great encomiums of any person do not suit with prudence; for 'tis a kind of detraction from those with whom you do converse, and it will express arrogance in you; for he that commends another, would have him esteemed upon his own judgment.

One virtuous disposition of soul is preferable to the greatest natural accomplishments and abilities, and of more value than all the treasures of the world.

O the sweetness and pleasure of those blessed hours that I spend apart from the noise and business of the world! how calm! how gentle! not so much as a
cloud,

cloud, or breath of wind, to disturb the serenity of my mind! The world to me is a prison, and solitude a paradise.

Of all the enemies of Idleness, Want is the most formidable. Fame is soon found to be a sound, and Love a dream. Avarice and Ambition may be justly suspected of being privy confederacies with Idleness; for when they have, for a while, protected their votaries, they often deliver them up, to end their lives under her dominion.

Oppose villany with your utmost vigour. Where courage is required, modesty is but a weak and treacherous virtue.

O thou omniscient, omnipresent God! the sacred source of all that is good or great! invest me with humility, clothe me with thy righteousness! thou great philanthropist, adorn me with thy graces, those celestial gems which ornament the neck of thy beloved offspring.

O thou great, thou glorious Lord God Omnipotent! thou great philanthropist! what thought can reach, or tongue display, the wonders, the amazing wonders of thy power, thy goodness, and infinite beneficence!

O my God! fain would I attempt thy praise; fain
would

would I celebrate my dear Redeemer's love; but it is too great, too high a theme for me, poor sinful dust and ashes!

Other things may be seized by might, or purchased with money; but knowledge is to be gained only by study, and study to be prosecuted only in retirement.

Our character, be it what it will, and never so extraordinary, may be met with in some kind in others; and according as we hear good or bad spoken of it, we may easily regulate our conduct by it. But the mischief of it is, we can hardly look upon our own fault, but are apt to turn our eyes to that side only which may flatter the good opinion we have of ourselves.

Our own interests should move us to be industrious in our callings, that we may not suffer the damages and wants, the disappointments and disgraces, ensuing on sloth.

Oaths are no ornaments to conversation; for instead of beautifying it, they make it most contemptible and mean.

One promising chance of a treacherous die flatters

Q

an

an improvident gamester, with his own hands to throw away his wealth to another.

Observe the various actions and tempers of men, and pass by human infirmities with a generous greatness. Criticise upon nothing more than your own actions, and you will see reason enough to pardon the weakness of others.

Opportunities neglected may not only debar us of many great and noble advantages, but may create many melancholy reflections and anxious thoughts; since they do not often happen, and when past are irrecoverable.

One of the fathers says, that there is but this difference betwixt the death of old men and young men—that old men go to death, but death goes to young men.

Our passions may be compared to lawyers wrangling at the bar; and discretion to the lord-keeper, who moderates them.

Our reformation never can prevail,
While precepts govern, and examples fail.

One reason why many men want their desires is,
because

because their desires want reason. He may do what he will, that will do but what he may.

Our minds are capable of great things; and we hurt them, by accustoming them to little ones.

Our superfluities are the poor's right, and God having assigned them as their's, we rob them when we do not let them have them.

Our minds are over-proportioned to the advantages of life, which will not hold out to the length of desire; and since they are not big enough to satisfy, they should be too little to dissatisfy us.

Ovid, the famous poet, when persons found fault with any of his verses, was used to say, that a mole in a fair face was rather an addition to, than a lessening of its beauty.

One ought always to side with reason and duty; so that neither vulgar passion, nor tyrannical violence may be able to make one abandon them. The crafty often stand neuter, and by a plausible and metaphysical subtilty endeavour to reconcile their consciences to their passions with reasons of state. But an upright man looks upon that way of trimming as a kind of treason, thinking it more honour to be good than to be great.

Of all injustice, that is the greatest which imposes on us under the specious shew of kindness and good meaning.

Of all associations, there is none so firm and noble, as when virtuous men are linked together by a correspondence of manners and freedom of conversation.

One reason why Heaven does not make rich men happy, may be, because they think themselves happy here without Heaven.

One asking Antisthenes what fruit he gained by his studies? answered, he had learnt to live and converse with himself.

One of the ancients, discoursing of the admirable invention of letters, said, that writing is the temple of learning, which preserves in its archives the holy sentences of the wisest of men, the oracles of the gods, the principles of philosophers, the precepts of all discipline, and the monuments of divine force, from the voracious jaws of time, and recommends them through succeeding ages to eternity.

Of those many millions of casualties which we are not aware of, there is hardly one but God can make an instrument of our deliverance; and most men who are at length delivered from any great distress,
indeed

indeed find that they are so, by ways that they never thought of; ways above, or beside their imagination.

Obligations and benefits are cast away upon two sorts of people; those that do not understand them, and those that are not sensible of them.

Obviate the first motion of passion: if you cannot resist the first, you will far less resist the second, and it still grows worse and worse; for the same difficulty which in the beginning might have been surmounted, is greater in the end.

One month in the school of affliction will teach you more than the great precepts of Aristotle in seven years: for you can never judge rightly of human affairs, unless you have first felt the blows and found out the deceits of fortune.

Opinion, and the desire of lasting fame, spurs on the ingenious mind, and makes the greatest difficulties delightful.

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

One of eminent learning said, that such as would excel in arts, must excel in industry.

Our prosperous and happy state is the occasion of more miserable ruin: a long peace hath made many men both careless and cowardly; and that is the most fatal blow, when an unexpected enemy surpriseth us in a deep sleep of peace and security.

Of all the nauseous complicated crimes
That both infect and stigmatize the times,
There's none that can with impious oaths compare,
Where vice and folly have an equal share.

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never failing vice of fools.

SINGLE LINES.

O

Oaths are no ornament, but a disgrace to conversation.

Obedience is a duty and virtue we owe to God and man.

Obedience is better than many obligations.

Obedience of the good proceeds more from love than fear.

Obe-

Obedience sheweth our nature, and rebellion our corrupt nature.

Obey your parents, and reverence the aged.

Observations on wise mens actions are very improving.

Observe what is commanded, and endeavour so to do.

Obstinate incredulity is of all others the greatest enemy to improvement.

Obviate the first motions of passion.

Of all commendable arts, fair writing is none of the meanest.

Of all endowments, wisdom is most ornamental.

Of all felicities, the most charming is that of a firm and gentle friendship.

Of all impudence, the greatest is to deny the known truth.

Of all moral virtues, patience is accounted the chiefest.

Of all our defects, idleness is most agreeable to us.

Of all poverty, that of the mind is most deplorable.

Of all prodigality, that of time is the worst.

Of all studies, study your present condition.

Of all things death should never be forgot.

Of all virtuous acts, the hardest is still to be humble.

Of all worldly enjoyments, money bears the bell.

Offend not your friend.

Of two evils, the least is to be chosen; for that is the mean to well-chusing.

Old age is the forerunner of death.

Old men are commonly covetous, because their getting days are past.

Omit no opportunity of doing good.

Omitting to do good is committing of evil.

Omnipotent, immortal, and immense is the great creator.

One bad companion may ruin many good men.

One dram of good life excels a pound of human learning.

One fault cannot justify the commission of another.

One main business of life is to prepare for death.

One man's disobedience made all men sinners.

One ounce of discretion is worth a pound of wit.

One reason why many want their desires is, because their desires want reason.

One vice is more expensive than ten virtues.

Only by pride cometh contention, and every evil work.

Open rebuke is better than secret hatred.

Opinion guides some men contrary to reason.

Opinion makes men arm themselves one against another.

Opportunities neglected are irrecoverable.

Opportunity once lost, cannot be regained by repentance.

Opportunity, when it falls out, should be laid hold of.

Order and regularity preserve what disorder destroys.

Order makes trifles appear graceful.

Our age passeth away like a shadow, and is nothing if compared with eternity.

Our comforts here are neither full nor permanent.

Our good name ought to be more dear to us than life.

Our

Our higheft wisdom is to get eternal blifs.
Our honours and bodily delights are worldly poifons
to infect our fouls.

Our life here is but a journey to the next world.
Our moft virtuous actions are not meritorious.
Our own interefts fhould move us to be induftrious
in our callings.

Our prefent time ought to be managed with judi-
cious care.

Our religion dies as foon as our faith leaves us.
Our fuperfluities are the poor's right.
Out of the abundance of the heart the mouth fpeaketh.
Overcome your propenfity and pronenefs to vice.
Overcome your temptations and invitations to vanity.

PROSE.

P

Prudent folks never truft thofe a fecond time, who
have deceived them once.

Praife to a young wit, is like rain to a tender
flower—if it be moderately beftowed, it cheers and
revives; but if too lavifhly, overcharges and de-
prefles him.

Pitch

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Profit and pleasure are the ends that a reasonable creature would propose to obtain by study, or indeed by any other undertaking.

Pleasure deceives and amuses; and whatever gives delight seems of short duration; as a smooth and pleasant road, though of a considerable length, fatigues less than one that is short, but steep, or disagreeable.

Paulus Æmilius, whose genius was universally extensive, having made a great feast for the entertainment of all Greece, upon the conquest of Macedon, and observing that his guests looked upon it as conducted with more elegance and art than might be expected from a soldier, told them they were much in the wrong to be surprised at it; for (said he) the same genius which taught how to draw up an army to advantage, naturally pointed out the proper disposition of a table.

Parents should very carefully guard against that weak partiality towards their children, which renders them blind to their failings and imperfections; as no
dispo-

disposition is more likely to prove prejudicial to their future welfare.

People, as to their manners and behaviour, take a strong bias from custom and education, but a much stronger from nature.

People of equal conditions may float down the current of life, without hurting each other; but it is a point of some difficulty, to steer one's course in the company of the great, so as to escape without a bulge.

Passion, prejudice, or power, may so far blind a man, as not to suffer him justly to distinguish whether he is not acting injuriously at the same time that he fancies he is only doing his duty.

Pride is a very unaccountable vice: many people fall into it unawares, and are often led into it by motives, which, if they considered things rightly, would make them abhor the very thoughts of it.

Peoples fortunes and characters in the world depend principally on the ways of life their friends may choose for them.

Philip, king of Macedon, making war upon the Persians, understood that they were a people which
abounded

abounded in all manner of delicate wines, and other wasteful expences; whereupon he presently retired with his army, saying, it was needless to make war upon them who would shortly overthrow themselves.

Passion makes them fools, which, otherwise, are not so; and shews them to be fools which are so.

Pleasure is accounted an happiness to him whose mind unworthy things satisfy; but the soul of the wise is not content with earthly things.

Philosophy easily triumphs over ills past, and ills to come; but present ills triumph over that.

Plato had a great number of disciples, among whom, the most distinguished were Speusippus his nephew, Xenocrates of Chalcedon, and the celebrated Aristotle.

Plato had cultivated a particular intimacy between Speusippus and Dion, in order to soften the austere temper of the latter, by the gaiety and insinuating manners of his nephew.

Plato used to say that Xenocrates had occasion for a spur, and Aristotle for a bridle.

Proportion is not beauty itself, but one of its efficient

cient qualities. A partial beauty may be seen; that is to say, an handsome face, or a handsome leg; but a beautiful and entire whole, never existed without proportion and fitness.

Punishments are as natural effects of sin, as smoke is of fire; and we must put out the one, in order to prevent the other.

Presence of mind may be defined a readiness to turn to good account the occasions for speaking or acting: it is an advantage that has often been wanting to men of the most accomplished knowledge.

Presence of mind requires an easy wit, a proper share of cool reflection, a practice in business, an intuitive view according to different occurrences, memory and sagacity in disputation, security in danger; and in the world, that liberty of heart which makes us attentive to all that passes, and keeps us in a condition to profit of every thing.

Presence of mind seems to be particularly necessary to a General of an army, not only for obviating accidents in the midst of an action, but also for effectually putting a stop to the disorders of a frightened army, or when it declines its duty, and is ripe for mutiny against its chief.

Plea-

Pleasure! thou soft, alluring charm,
That dost our fond desires alarm,
Thy gay delights we still pursue,
And pant and sigh for something new.

Pride, more than defect of judgment, breeds opposition to established principles.

Passion, in its first violence, controuls interest; as the eddy, for a while, runs against the stream.

Pleasure is seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers which scatter their odours, from time to time, in the paths of life, grow up without culture, from seeds scattered by chance.

Poverty has, in large cities, very different appearances; it is often concealed in splendor, and often in extravagance. It is the care of a very great part of mankind, to conceal their indigence from the rest: they support themselves by temporary expedients, and every day is lost in contriving for to-morrow.

Praise is so pleasing to the mind of man, that it is the original motive of almost all our actions.

Pride is seldom delicate; it will please itself with
very

very mean advantages: and envy feels not its own happiness, but when it may be compared with the misery of others.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

Pleasure stops reason's ear, confounds the mind,
Unmans a man, repentance leaves behind.

Pleasure, when it is a man's chief purpose, disappoints itself; and the constant application to it, palls the faculty of enjoying it, though it leaves the sense of our inability for that we wish, with a disrelish of every thing else.

Pardon all, where there is either sign of repentance, or hope of amendment.

Patience is a needful virtue; there being no estate or condition of life free from trouble: for he that is above contempt, is the object of envy; and he that is not affronted to his face, may be slandered behind his back; and he that is powerful enough to resist violence, may not be wary enough to avoid a snare.

Promises are no longer to be observed, by ambitious men, than 'tis consistent with their main design
to

to keep them; and friendship becomes unfashionable, if they think it obstructs their way to greatness.

Plato has laid it down as a principle, that whatever is permitted to befall a just man, whether poverty, sickness, or any of those things which seem to be evils, shall, either in life or death, conduce to his good.

Popular applause may blow up, and mount upward like the bubble of a vain-glorious mind, till it bursts in the air and vanish; but a wise man builds his glory on the strong foundation of virtue, without expecting or respecting the slender props of vulgar opinion.

Pleasure seizes the whole man who addict himself to it, and will not give him leisure for any good office in life, which contradicts the gaiety of the present hour.

Plato being told, that he had many enemies that spoke ill of him—'Tis no matter for that, said he, I will live so that none shall believe them.

Pride hides our faults from ourselves, and magnifies them to others: it will make a man dictate to his superiors, of whom he ought to learn; and rather than appear wise, choose to continue ignorant.

Provide

Provide yourself not only with defensive but offensive weapons: the first you may use on all occasions; but the latter only in cases of necessity.

Pretend not that the incumbrances of human affairs make you neglect the duties of religion: so transcendently glorious are the things of another life, compared with our momentary enjoyments, that whoever makes such pretensions, shews the greatness of his covetousness, and the weakness of his faith.

Providence is pleased to see noble souls struggling with difficulties; and often defers their reward till it grows greater by delay.

Persons suddenly advanced to great preferment, ought to examine how much they deserve that honour. It is generally the misfortune of corrupt nature, to impute that to their own merit, for which they ought to thank the providence of God.

Prosperity is so unhappy a thing to some men, that they never come to the knowledge of themselves, till adversity teaches it them.

Prosperity so hurtful is to some,
That they ne'er know themselves till troubles come.

Prosperity makes us known to others, whether we
R are

are what we seem to be; and adversity makes others known to us, whether they are in reality, what they seem in profession.

Pride in a beauty, is like a flaw in a diamond; it lessens the value, spoils its lustre, and is seldom cured.

Patient enduring a necessary evil, is next to a voluntary martyrdom; for adversity overcome, is the highest glory; and willingly undergone, is the greatest virtue. Sufferings are the trial of a gallant spirit.

Put forth all your strength in honouring of God, and doing his commandments; for that time shall end in a blessed eternity, that is prudently and zealously spent in God's service.

Prudence is a christian, as well as a moral virtue: without it, devotion degenerates into superstition, liberality into profuseness; and zeal is a pious envy.

Plato said, that the certain way to be truly rich, is, not to be solicitous so much to increase a fortune, as to give limits to our own desires; for whosoever is grasping at more, confesses he is still in want.

Providence generally mingles such a quantity of bitter with the sweets of prosperity, as not to suffer

us

us to believe ourselves independent, lest we forget ourselves and our great benefactor.

Phocion the Athenian was a very just and a very poor man. When a great sum of money was offered him, and he was advised to take it for his children's sake—No, said he, if they are unlike me, this money will contribute to their luxury; but if they are like their father, this little spot of land will maintain them.

Plutarch was of such high esteem for his excellent writings, that a learned father being asked the question, If all books were to be thrown into the sea, which he would throw in last? he replied, Plutarch.

Pardon is a glorious kind of revenge. Cicero did more commend Cæsar for pardoning Marcellus, than for the victory obtained over his enemies.

Prefer solid sense to wit: never study to be diverting, without being useful: commend nothing so much as strict virtue: let no jest intrude upon good manners: nor say any thing that may offend a chaste ear.

Presence of mind, and courage in distress,
Are more than armies to procure success.

Pythagoras admonishes us not to shake hands with too many; nor with a popular kind of easiness, embrace every acquaintance that occurs; since much to the over-balance of its benefits, it carries with it a thousand mischiefs, and continually breeds anxieties in the mind, by sympathizing with them in their several calamities, which you must do, or transgress the rules of friendship.

Punishment and reward are the two pillars whereon all kingdoms are built: the former serves for restraining of vile spirits, the latter for the encouragement of the generous: the one serves instead of a bridle, the other of a spur.

Plautus said, for a man to stand on a tower, and see two armies fighting on a plain; or on a mountain, and to view ships tossed in the sea, are pleasing objects; but to behold, from the summit of wisdom, the various wanderings of those below, is infinitely more delightful.

Pride is an abomination in the sight of God; and the judgment is just upon us, when the subject of our vanity becomes the occasion of our ruin.

Preserve carefully your reputation; if that be once lost, you are like a cancelled writing, of no value.

Praise

Praise nothing but what is worthy of commendation; so shall your judgment be approved, and honestly applauded.

Patience and perseverance are two proper notes, whereby God's children are known and discerned from hypocrites, counterfeits, and dissemblers.

Pride grows stronger in the root, whilst it braves itself with presumptuous advances; yet the higher it climbs, the lower it falls: for he that heightens himself by his own pride, is always destroyed by the judgment of God.

Promote virtuous communication; excommunicate enormous vanities; evermore countenance innocency; court amity; entertain contentment.

Plato accounted any one to be so much the wiser, by how much the more he thought on death; therefore he gave this law to his disciples, that were studious of philosophy—that when they went a journey they should never cover their feet. The wise man designed to be signified by this ceremony, that the end of life ought to be continually thought upon.

Patterns of labour we shall never want,
While we behold the small, but painful ant,

Premeditate your speeches; words once flown
Are in the hearers power, not your own.

Pray for things lawful; don't that bound exceed;
For God, before you ask, knows what you need.
But silence in the soul he doth abhor:—
Mercies are small, if not worth asking for.

SINGLE LINES.

P

Pain is forgotten, when gain follows.
Pain wastes the body, as pleasures do the understanding.
Party is the madness of many, for the gain of a few.
Passion is a bad counsellor, and as ill a speaker.
Past pleasures pave the way to future repentance.
Patience and humility are extraordinary virtues.
Patience and time run through the roughest day.
Patience is a remedy for every grief.
Patience, with poverty, is all a poor man's remedy.
Peace, from the mouth of a tyrant, is oftner promised
than performed.
Peace makes riches flow: war begets poverty.
Perfection is not to be expected from man.
Persons of fiery tempers are very ill managers.

Per-

Perfpicuity is the greateft eloquence of language.

Pious men are the beft ornaments to kingdoms.

Pleasure is injurious to reputation.

Policy often effects what ftrength cannot perform.

Pomp ruins families, and draws on corruption of manners.

Poverty and fhame attend thofe that refufe inftruction.

Poverty is a temptation to corruption; riches to oppreffion.

Poverty is no hindrance to wifdom.

Poverty poffeffed in fafety, is better than riches enjoyed in fear.

Poverty was never a proper fubject for ridicule.

Poverty with contentment, is efteemed great riches.

Power is but the beauty and pomp of trouble.

Power mifapplied, is the mifery of a people.

Practice is facilitated by diligence.

Praife and commendations are due to all ingenious perfons.

Praife encourages men to do great things.

Praife is grateful to human nature.

Praife nothing but what is worthy of commendation.

Prayer difpofes us to a divine and heavenly temper.

Prayer is a virtue that prevails againft temptation.

Precepts will lead us, but examples will draw us.

Prefer a fmall certainty before a great uncertainty.

Preserve carefully your reputation.

Pride always efteems better of itfelf than others.

Pride and ambition are forerunners of deftruction.

Pride and cruelty never want a pretence to do mischief.

Pride goes before destruction, and a haughty spirit before a fall.

Pride hides our own faults, and magnifies others.

Pride is a passion not made for man.

Pride is the effect of self-ignorance.

Pride is the product of a distempered brain.

Pride, like a wild horse, overthrows its rider.

Pride makes youth inglorious, and age shameful.

Prize exquisite workmanship, and be carefully diligent.

Profess not the knowledge which you have not.

Promote acquaintance with the good and virtuous.

Proportion your benevolence to the meanest of maintenance.

Prosperity gains friends, and adversity tries them.

Prosperity is not always the attendant of virtue.

Providence consults our wants; not wantonness.

Providence generally mingles bitter with our sweet.

Prudence is commendable, but pride is abominable.

Prudence obliges us to consider the end of all things.

Prudence, patience, and piety are excellent graces.

Pry not into the secret affairs of others.

Punishment deferred commonly falls the heavier.

Pursue useful and profitable studies.

 PROSE.

Q

Quality, as it regards fortune, consists in birth, titles, or riches, and is the most foreign to our natures; in relation to the body, arises from health, strength, or beauty, and is part of ourselves; as it regards the mind, has its rise from knowledge or virtue, and is that which is more essential to us, than either of the other two.

Quacking there is in all trades and professions; bold ignorance passes upon the multitude for sense: pretence goes a great way in the world, with men that will take words, and majestic looks, for realities; but the way of bringing things to a fair issue, is to put the pretenders to doing of what they say.

Quality makes the best friends, their being no danger either of envy or contempt; either of which being predominant, dissolves the frame.

Quantity is nothing so considerable in any science as quality; for when inquisition is made after excellence, it is not how much, but how well.

Quan-

Quantity is generally valued by the ignorant, and the covetous; the first is debarred from tasting an excellence; and the other, by endeavouring to gain much, discerns but little: it is only a person of a generous temper, and penetrating judgment, that has regard to quality.

Quintilian, an accurate judge of men, was pleased with boys who wept when their school-fellows outdid them; for the sense of disgrace would make them emulous, and emulation would make them scholars.

Quintilian was so fine an orator and school-master, that he received his pay out of the public treasury. Learning and industry cannot be poor, being always necessary in a common-wealth; and the encouragement of them is a prince's greatest honour.

Quintilian recommends to all parents the timely education of their children, advising to train them up in learning, good manners, and virtuous exercises; since we commonly retain those things in age, which we entertained in youth.

Qualify your exorbitant passions with the sweet harmony of quietness and patience; for he that enjoys peace and tranquillity within himself, may bid defiance to Mars's thundering drums and roaring cannons.

Questions

Questions you should never be ashamed to ask, so long as you are ignorant. Ignorance is a shameful infirmity; and when justified, is the chiefest of follies.

Quietness and peace flourish where reason and justice govern; and true joy reigneth where modesty directeth.

Quantity is not equivalent with quality; for in quality lies either the defect or excellency.

Quintilian says, that a child's mind is like a vessel with a narrow neck, in which no water will enter, if poured abundantly into it; whereas, it fills insensibly, if the liquid be poured gently, or even by drops.

Questions may be propounded by a fool,
That no wise man can answer for his soul;
But he that would converse with men of sense,
Must lay aside such base impertinence.

Quickly lay hold on time, while in your power;
Be careful well to husband every hour:
For time shall come, when you shall sore lament
Th' unhappy minutes which you have mispent.
Despair of nothing which you would attain;
Unwearied diligence your point will gain.

Quench

Quench not the spirit, but his motions cherish;
For he that fails of this, at last may perish.

Quick pulses do proclaim intestine wars;
My parched tongue my body's flame declares;
While so much blood's profusely spent within,
That not one drop can in my cheeks be seen;
And the same pulse that gave the brisk alarms,
Beats a dead march in my dejected arms.

Quietly learn all crosses to endure;
Repining doth more misery procure.

SINGLE LINES.

Q

Qualifications that are necessary endeavour to attain.
Qualify your passions with the sweet harmony of patience and quietness.

Quality always makes the best friends.

Quantity is generally valued by the ignorant and covetous.

Quantity is not equivalent with quality.

Quantity, without quality, is worth nothing.

Quarrel not with any one, but rather take affronts.

Quarrel

Quarrel not with the orthography of words, but mind the sense.

Quarrels abhor; fierce wrath and anger shun.

Quarrels and contentions arise from wantonness and wine.

Quarrels and disputes about religion dishonour it.

Quarrels are easily begun, but with difficulty ended.

Quarrels avoid, and shun all bad company.

Quarrels oftentimes occasion vexation.

Quarrelsome persons are troublesome companions.

Quarrelsome persons ought to be avoided.

Quench all immoderate and vain desires.

Quench not the spirit, but cherish its motions.

Quench not your desires, when they tend to good.

Question not the truth of what God has revealed.

Questions foolish and unlearned avoid.

Questions of moment require deliberate answers.

Questions you should never be ashamed to ask, while you are ignorant.

Quickly lay hold of time, while it is in your power.

Quick promisers are generally slow performers.

Quick resentments often prove fatal.

Quick sighted men, by exercise, will gain perfection.

Quiet consciences never produce unquiet conversations.

Quiet, health, honesty, and conscience, should not be sacrificed to obtain riches.

Quietly learn to endure crosses.

Quiet minded men are peaceable companions.

Quiet

Quiet minds enjoy true content.

Quietness, and a little therewith, is better than a house full of sacrifices, with strife.

Quietness and contentment is pleasant company.

Quietness and contentment are the most sovereign ingredients in temporal felicity.

Quietness and peace are blessings of the first magnitude.

Quietness and peace flourish where reason and justice govern.

Quietness and tranquillity make a nation happy.

Quietness carries its rewards with it.

Quietness is commonly crowned with contentment.

Quietness is not always to be expected in this life.

Quietness is preserved by justice and order.

Quietness is secure, but rashness is dangerous.

Quietness love; hate all strife and debate.

Quietness, with contentment, is better than treasure with trouble.

Quinctilian recommended to all parents the timely education of their children.

Quinctilian was pleased with boys that wept when their school-fellows outdid them.

Quit all vain and filthy actions.

Quit not certainty for hope.

Quit such company that is worse than yourself.

PROSE.

R

Revenge, though a blind, mischievous passion, is yet a very sweet thing: so sweet, that it can even sooth the pangs, and reconcile us to the bitterness of death.

Reputations are of a subtle, insinuating texture, like water; that which is derived from the clearest spring, if it chances to mix with the foul current, runs on, undistinguished, in one muddy stream for the future, and must for ever partake of the colour and condition of its associate.

Revenge is sweet, though cruel and inhuman; and though it sometimes thirsts even for blood, yet may be glutted and satiated.

Reading is the food, conversation the exercise, and contemplation the physic of the mind.

Reason is like polished steel; it should be kept bright by use; if suffered to lie idle, it will rust sooner than baser metals.

Ro-

Romulus made a law, that if a woman was found overcome with liquor, she should die for her offence; supposing that this vice was the foundation, or beginning, of dishonesty and whoredom.

Reverence is due to God, the king of all the world. Honour is due to kings, because God hath commanded that we be obedient to them.

Reputation is a great inheritance; it begetteth opinion, opinion riches, riches honour; it is a perfume that a man carrieth about him, and leaveth wherever he goes; and it is the best heir of a man's virtue.

Remember to requite, at least to own kindnesse, lest your own ingratitude prove a considerable diskindness.

Reputation is gained by course of time, and seldom recovers a strain; but if once broken, it is never well set again. There is no plaister for a wounded reputation.

Reputation, which is the portion of every man who would live with the elegant and knowing part of mankind, is as stable as glory, if it be as well founded; and the common cause of human society is thought concerned, when we hear a man of good behaviour calumniated; besides which, according to a
pre-

prevailing custom amongst us, every man has his defence in his own arm; and reproach is soon checked, put out of countenance, and overtaken by disgrace.

Riot and excess are not the becoming characters of princes; but if Pyrrhus and Lewis had debauched like Vitellius, they had been less hurtful to their people.

Religion is highly valuable, and worthy of great veneration; as it settles the various pretensions, and otherwise interfering interests of mortal men; and thereby consults the harmony and order of the great community, as it animates to actions truly laudable in themselves, and in their effects, beneficial to society.

Rich men may as well ask to borrow of the poor, as the men of virtue or merit hope for addition to their character from any but such as themselves.

Retire sometimes for sober consideration; God and conscience having many things to say unto thee, which in a crowd of company and business thou art not fit to hear.

Retirement, which is a prison and a punishment to the fool and the sinner, is a paradise to the wise and the good.

Reading and conversation, both together, are absolutely necessary to make a sound understanding, and an agreeable temper; the one affords matter for our discourse, and the other gives a method for explaining it.

Rule your fancy well with reason, else it will overrule you, and lead your mind into error, and your affections into disorder, and dislodge your judgment; for a man is his own lord when reason rules, but his own vassal when sense and passion rules.

Religion is reason exalted, morality improved, and is indeed the chief band of human society; and consequently it is incumbent on every person to be very careful that he is guilty of no action which may dissolve or break it.

Recreation after business is allowable; but he that follows his recreation instead of his business, shall, in a little time, have no business to follow.

Reputation is to be preserved with all the care imaginable; yet we must not neglect a known duty to uphold it; for that were to change solid gold for burnished brass.

Rebuke your servant without passion, with soft words and strong arguments; lest he see a fault in
you,

you, while you are reprov'ing one in him: if he is ingenuous, this may reform him; if not, he is stupid, and so not fit for your service.

Religion received from authority, not conviction, makes the professor a finger-watch to be moved forward and backward, as may best serve his turn.

Reputation is like fire, when once you have kindled it you may easily preserve it; but if once you extinguish it, you will not easily kindle it again; and if you should, it may burn a little, but it will never blaze.

Remember that you sleep not without a recollection of the actions of every day; that what is bad, may be the matter of godly sorrow; and what is good, of hearty thanksgiving.

Religion is the most chearful thing in the world, and forbids us nothing but what corrupts the purity of our minds, and breaks the force and vigour of them.

Rectitude of will is a greater ornament and perfection than brightness of understanding; and to be divinely good, is more valuable than any human knowledge.

Religious music should not be light and trivial, but grave, solemn, and seraphic; fit for a martyr to play, and an angel to hear; this may transport us with the beauty of holiness, and raise us above the satisfaction of life, and make us ambitious of the glories of Heaven.

Riches, beauty, honour, strength, or any other worldly good that we have enjoyed and is past, do but grieve us; that which is present doth not satisfy; that which may be hoped for, as future, is altogether uncertain: what folly or madness then is it, to trust to any of them.

Resist not the laws of your country, which are the defence of the prince and the best safe-guard of the people; lest you provoke God the sovereign legislator, who hath commanded us to obey the powers which he hath set over us.

Remember that the true pleasure of temperance, and the many benefits that follow sobriety, cannot be imagined by those that live riotous lives; so neither can the sweet influences thereof be enjoyed without self-denial, and some trouble to old Adam.

Reputation, honour, and preferment, are gained, retained, and maintained by discretion, sincerity, and humility; with which, till a man is accommodated
and

and accomplished, he is not esteemed as a worthy member in a common-wealth.

Reprehension, be it just or unjust, come it from the mouth of a friend or a foe, if you are wise, will never do you harm; for if it be true, you have a warning to amend; if it be false, you have a caveat what to avoid; so, every way, it may be of use to you, to make you better or warrier.

Resist a temptation, and fight till you conquer. There is no greater triumph than that which the soul feels, when it comes off victor, and applauds itself for the valour and courage it hath expressed in its conflicts,

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Restrain yourself from being too fiery and flaming in matter of argument. Truth often suffers more from the heat of its defenders, than from the arguments of its opposers; and nothing does reason more right than the coolness of those that offer it.

Refuse not what you cannot avoid; desire not what
S 3
you

you cannot obtain; repent not of what you cannot amend.

Remember to speak of yourself as seldom as may be. If you praise yourself, it is arrogance; if you dispraise, it is folly.

Religion is an artificial reason, and will make a fool wise, a knave honest, and a turbulent, seditious secretary a good subject.

Religion gives part of its reward in hand, the present comfort and satisfaction of having done our duty; and for the rest, it offers us the best security that Heaven can give.

Resolution, without foresight, is but a temerarious folly; and the consequences of things are the first point to be taken into consideration.

Resolution brings the learner to imitation, encourages him to practice, prompts him to continuance, and at last advances his aspiring genius to admirable performances.

Rise early to your business, learn good things, and oblige good men: these are three things you shall never repent of.

Return

Return the kindness that you do receive,
As far as your ability gives leave.
Nothing is more unmannerly and rude,
Than that vile temper of ingratitude.

Reason to man did God extend,
To be his guide and faithful friend;
And if to her he will adhere,
He'll find her dictates all sincere.

Remember death, think ev'ry day your last,
Lament all vanities and follies past.

Rare is the man whose life becomes a scene
To shew the guilty world the golden mean.

Reckon your children with those pleasing joys,
That one hour gives, another hour destroys.

SINGLE LINES.

R

Rareness and difficulty give an esteem to things.
Rash judgment maketh haste to repentance.
Rashness is commonly the occasion of many misfor-
tunes.

S 4

Rather

Rather confess ignorance than falsely profess knowledge.

Rather mistrust too soon, than be deceived too late.

Reason dictates laws to govern human society.

Reason distinguishes man from brute.

Reason ought to keep the key of all our actions.

Reason refined makes men like angels.

Reason, without exercise, soon degenerates.

Rebuke with soft words and strong arguments.

Recreations are both lawful and expedient.

Recreation should be used with reason, and in time.

Recreations should not be our business, but fit us for it.

Redeem your time, and not trifle it away by idleness.

Refrain from all evil ways and companions.

Refrain not to speak when there is occasion to do good.

Rejoice not when your enemy stumbleth.

Rejoice to find the truth, and manfully maintain it.

Religion and reason are guides to happiness.

Religion conduces to the good government of the world.

Religion is best understood when most practised.

Religion unites us to serve God.

Remember the end, and you will never do amiss.

Remember thy creator in the days of thy youth.

Remember to ruminate on your condition by nature.

Remembrance of good things is the key which unlocks happy memory.

Remembrance of past pleasure augments present pain.

Repentance comes too late, when all is consumed.

Re-

Repentance is not a single act, but a habit of virtue.

Repentance is the companion of sinful pleasure.

Repentance is the consequence of wicked actions.

Repentance is the phyfic of the foul.

Reproach none for the infirmities of nature.

Reproofs are never so efficacious, as when they are
tempered with good humour.

Reputation is the darling of human affection.

Reputation once lost is never to be recovered.

Resolution brings the learner to imitation.

Resolution is the spring of voluntary actions.

Restraint from ill is freedom to a wise man.

Revenge hurts both the offerer and sufferer.

Revenge is a pleasure only to a mean spirit.

Revenge not injuries, but forgive them.

Rewards and honours are annexed to industry and
virtue.

Rewards and punishments keep a government in order.

Riches and care are inseparable companions.

Riches are good, when the party that possesses them
can tell how to use them.

Riches are hard to gain, but more hard to keep.

Riches are painful to fools, and poverty pleasant to
the wise.

Riches are precarious blessings.

Riches do not ease men's minds, nor lessen their cares.

Riches do not make a man praise-worthy.

Riches gained by craft, are often lost with shame.

Riches

Riches is the mother of pleasure, and poverty is the nurse of sorrow.

Riches may decay, but virtue continueth always.

Riches too often swell the mind with pride.

Rich men are not always learned, nor the aged wife.

Rich men depend on the poor, as well as the poor on them.

Rich men have need of many lessons to teach them to do well.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

PROSE.

S

Study to be eminent. Mediocrity is below a brave soul. Eminency in a high employment, will distinguish you from the vulgar, and advance you into the catalogue of famous men. To be eminent in a low profession, is to be great in little, and something in nothing.

Self-esteem is commonly punished by universal contempt. He that praises himself remains a debtor to all others.

Self-

Self-confidence is the first requisite to great undertakings; yet he who forms his opinion of himself, without knowing the powers of other men, is very liable to error.

Sorrow is a kind of rust of the soul, which every new idea contributes into its passage, to scour away; it is the putrefaction of stagnant life, and is remedied by exercise and motion.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, is naturally suspicious; and he that becomes suspicious, will quickly be corrupt.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things: simplicity is in the intention, purity in the affection: simplicity tends to God, purity apprehends and tastes him.

Success and miscarriage have the same effects in all conditions. The prosperous are feared, hated, and flattered; and the unfortunate avoided, pitied, and despised.

Some people indulge themselves in their superfluities, till they come to want the common necessities of life.

Simonides being asked by Dionysius the tyrant, what God was, desired a day's time to consider of it, before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double time to consider of it. This great poet and philosopher, the more he contemplated the nature of the deity, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end to it.

Some people are so exceeding vain, and at the same time, so dull of apprehension, that they interpret every thing by which they are distinguished from others, in their own favour.

Solon made a law, that those parents should not be relieved in their old age by their children, who did not take care to give them a virtuous education.

Some people take a secret pleasure in nettling and fretting others; and the more practicable they find it to exercise this quality upon any one, the more does it whet and prompt their inclination to do it.

Sincerity is a most beautiful virtue: but there are some, whose natures are so poor spirited and cowardly, that they are not capable of exerting it.

Since

Since the emotions and affections of the heart afford the most pleasing sensation, hence we may infer, that to be the happiest life in which benevolence presides.

Sincerity is the parent of Truth, and the characteristic of an honest man. She is the surety of our word, and needs no witness to her protestations.

Sufficiency is far better than satiety; and too little, more eligible than too much.

Seneca says, we all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or else in doing nothing to the purpose.

Some are more prone to vice than others; and some strive more to conceal those vices that they commit, than others.

So charming a delicacy shines in a masterly curious hand, as creates in the judicious beholder pleasure ineffable. Something there is that gives life and spirit to a letter, that makes strokes seem to move, and casts a kind of glory round them. It is something which nothing but the pen can express; nay such a something as the pen cannot express. To the vulgar eye those charms are imperceptible. It requires

quires some degrees of perfection to admire perfection; as it is said to be an advance in oratory to relish Cicero.

Socrates, on the day of his execution, a little before the draught of poison was brought to him, entertaining his friends with a discourse on the immortality of the soul, has these words: "Whether or no God will approve of my actions I know not; but this I am sure of, that I have at all times made it my endeavour to please him; and I have good hope, that this my endeavour will be accepted by him."

Seneca mentions a noble saying of Demetrius, "That nothing would be more unhappy than a man that had never known affliction;" and compares prosperity to the indulgence of a fond mother to a child, which often proves his ruin; but the affections of the divine being, to that of a wise father, who would have his sons exercised with labour, disappointment, and pain, that they may gather strength, and improve their fortitude.

Since we cannot promise ourselves constant health, let us endeavour at such a temper as may be a support in the decay of it. Ambition, envy, vagrant desires, or intemperate mirth, will take up our minds, without we can possess ourselves in that sobriety of heart which is above all pleasure: but the ready way
to

to the right enjoyment of life, is by a prospect towards another, to have a mean opinion of it.

Sloth is a base quality, an argument of a mind wretchedly degenerate and mean, who is content to grovel in a despicable state, aiming at no worthy thing, nor pursuing any thing in a laudable way; which disposeth a man to live gratis, ungratefully on the public stock; an insignificant cypher, a burthen of the earth, and a wen of society; sucking aliment from it, but yielding no benefit or ornament to it.

Sincere friendship is the most excellent endeavour of human nature; it contracts two souls into one; and according to the fable of Aristophanes, unites a man with the other half of himself.

Socrates was pronounced, by the oracle of Delphos, to be the wisest man in Greece; which he would put from himself, ironically saying—There would be nothing in him to verify the oracle, except, that he was not wise and knew it, and others were not wise and knew it not.

Sound sleep cometh of moderate eating; for as the soul ought not, with carking thoughtfulness, false fears, and unnecessary digestion, to afflict and waste the body; so neither ought the body, by any sensual
in-

indulgence and intemperance, to weaken and emaculate the soul.

Some chuse to bury their talents, rather than be at the trouble to employ them.

Some persons are of so unhappy a constitution, that sudden changes of weather affect the brain; and they rise and fall with the Mercury in the weather-glass; and can scarcely speak sense, unless the sun shines out.

Sometimes a consciousness of worth, a nobleness and elevation of mind, joined with a fineness of constitution, gives lustre and dignity to the aspect, and makes the soul as it were shine through the body.

Some men are born with such becoming deportment, and graceful appearance, one would think that nature had designed them for the elder brothers of mankind. A spirit of dominion exerts itself in them; even in the most common actions all obey them; because, in every thing, they seem to excel every body else.

Silence is the sanctuary of prudence, and was never ranked with folly. A resolution discovered, seldom meets with due esteem. He who declares himself, is obnoxious to censure; and if he succeeds not, he is doubly blamed.

Shun

Shun the least appearance of sin; for sometimes, indifferent things are fatal in their consequences, and strike us at the rebound. He who will not keep his distance from the gulf, may be drawn in by the eddy.

Since a rich man cannot live without a dependance on the help and service of the poor, he has little reason to be proud of his large possessions.

Slothful persons are commonly conceited, and their conceit is the natural issue of their ignorance; their indisposition to labour not suffering them to consider the nature of things, where any difficulty arises; and therefore, they are content with a superficial glance.

Sense of shame is a very strong restraint to keep men from sin. He who by a vicious course of life has worn out that sense, has nothing left but fear, to deter him from the most barbarous acts of villany.

Shame, disgrace, disease, disappointment, and self-condemning reflections, are the common punishments of sloth: but success and riches generally attend diligence.

Sin is not less dangerous because men are hardened in it; nor religion less excellent, because vicious men despise it.

T

Since

Since men's opinions are as various as their faces, it is no wonder, that some discommend those performances which others approve.

Saving knowledge is the perfection of knowledge; and to be wise to salvation, is consummate wisdom.

So long as there are bad men in the world, there will be villany in it: and he that is resolved to fret himself for what he sees amiss, shall never have a quiet hour while he lives.

Some things are good which are not pleasant; and other things are pleasant which are not good: but to live in peace is both good and pleasant.

St. Augustine says, that though God can be merciful without our merits, because he is good; yet he cannot condemn us without our demerits, because he is just.

Some men's parts are so eminently conspicuous, that their very names are a panegyric, and leave verbal praises without a sound.

Shun multiplicity of business, and excess of employment; for too great an application to temporal affairs, robs men both of time and inclination to spiritual things.

Sins

Sins of infirmity are like caterpillars, which devour the growth and verdure of grace; but presumptuous sins are like those worms which know the very root of it.

Since advancement is so dangerous, take heed of being too ambitious; and think yourself high enough, if you can but stand upright.

So long as you are ignorant, be not ashamed to learn. He that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time, be so foully impudent to justify his own ignorance. Ignorance is the greatest of all infirmities, and, justified, the chiefest of all follies.

Socrates used to say, that in case a man was to go, where he should have the choice before him, of all the ill, and all the good things in nature; he would come home again the same man that he went out.

Something of vanity is mingled with all our earthly enjoyments. There is no sensual pleasure, but it is either purchased by some pain, or attended with it, or ends in it. A great estate is neither got without care, nor kept without fear, nor lost without trouble. Dignity and greatness is troublesome almost to all mankind; it is commonly uneasy to them that have it, and it is usually hated and envied by those that have it not.

Solomon calls a false witness against his neighbour, a maul, a sword, and a sharp arrow; intimating, that amongst all the instruments of ruin and mischief that have been devised by mankind, none is of more pernicious consequence to human society, than perjury and breach of faith.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

Speak not well of any undeservedly; that is fordid flattery: speak not well of yourself, though never so deserving, lest you be tempted to vain-glory; but value more a good conscience, than a good commendation.

Since nothing is more certain than death, nor more uncertain than the time of dying, it will be the first and chiefest part of wisdom in you, to be always preparing for that which must certainly come, and which may happen to you any hour of your life: you shall not hasten your death by being still ready, but sweeten it.

Such men as are commodious to none but only to themselves, are not worthy to be honoured or esteemed in a common-wealth. For we are not born for ourselves, but our country; and we ought not, by any means, to prefer our private before the public good;

good; nor our particular profit, before the general commodity of our country.

Spend a hundred years in earth's best pleasures, and after that a hundred more; to which being spent, add a thousand, and to that ten thousand; the last shall as surely end as the first are ended, and all shall be swallowed with eternity.

Sanctimony, and universal reformation, is ever the intent of the Almighty in all the judgments he brings upon the world; and therefore the Italian General was well advised, when seeing Alphonfus, Duke of Ferrara, die suddenly, he kneeled down instantly, saying, And shall not this sight make me religious?

Sin and sorrow are inseparable companions: you cannot let in the one, and shut out the other: he that swims in sin must sink in sorrow.

Some poor men are undervalued because worth nothing; and some rich men over valued, though nothing worth.

Silence generally is a thing of great approbation; so is brevity of speech, together with the necessity of the thing spoken. We should be sparing of our tongues, neither admitting every occasion of talk, nor every subject in our talk.

Socrates thanked God only for these three things; first, that he had made him a man, and not a woman; secondly, that he was born a Grecian, and not a barbarian; thirdly that he was a philosopher, and not unlearned; esteeming the gifts of nature and fortune of no value, unless they be beautified by the gifts of the mind.

Speusippus caused the pictures of joy and gladness to be set round about his school, to signify that the business of education ought to be rendered as pleasant as may be.

Solitariness is a fly enemy, that doth most separate a man from doing well.

Sentences are the pithy and sweet flowers of wit, compiled in a ready and deliberate brain, and uttered in short and elegant speeches.

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but sermons are beams proceeding from that true sun, which do not only illuminate the understanding, but also kindleth the fire and zeal in men's hearts.

Sloth loseth time, dulleth the understanding, nourisheth humours, choaketh the brain, hinders thrift, and displeaseth God.

Suspi-

Suspicion is a certain doubtful fear of the mind, detaining the heart timorously, with fundry affections and uncertain proceedings.

Suspicion engendereth curiosity, back-biting, unquietness, factions, jealousy, and many other mischiefs.

Sure joys for ever wait each happy pair,
When sense the man, and virtue crowns the fair;
And kind compliance proves their mutual care. }

So many dangers and distracting cares,
On wretched mortals wait, and their affairs;
So many open and dissembled foes,
In ambush laid, to ruin their repose;
That if they 'scape the rage of their alarms,
Armies start up of accidental harms.

Sorrow and joy are ne'er disguis'd by art,
Our foreheads shew the secrets of our heart.

Sicilian tyrants never yet could find
A greater torment than an envious mind.

SINGLE LINES.

S

Safety and peace compleat the happiness of a nation.

Saying and doing should be but one man's office.

Scorn not to be bettered by the good example of any.

Self-estimation is commonly punished with contempt.

Self-love is the bane of society.

Self-love is the greatest flatterer in the world.

Self-praisers rob themselves of the praise they seek.

Sensual love knows neither bars nor bounds.

Services and kindnesses slighted, make friendship
suspected.

Severity is to be tempered with favour.

Shame and disgrace will be the promotion of fools.

Shame attends unlawful pleasures.

Shame, ignominy, and disgrace, are the companions
of a coward.

Shew faithfulness to your friend, and equity to all men.

Shun lying and swearing; speak nothing but the truth.

Sickness is the chastisement of intemperance.

Silence commonly torments a provoking enemy.

Silence is an antidote against an envious tongue.

Silence is the prudence of a fool, as speech is of the
wife.

Silence

Silence is the safest course for the man that distrusts himself.

Silence is the sanctuary of prudence, and was never ranked with folly.

Sin and sorrow are inseparable companions.

Sin arises from the irregularity of our appetites and passions.

Since none enjoy all blessings, be content with your few.

Sincerity is the best character that can be given any man.

Sinful thoughts generally lead on to sinful actions.

Sin hath its beginning in pleasure, and end in misery.

Sin is accompanied with punishment.

Sin is a common enemy to man's immortality.

Sin is attended with shame.

Sin is the breach of God's commandments.

Sin, like a disease, is often caught by infection.

Sins are the guides into the infernal pit.

Sins committed in secret cannot be always covered.

Slighted convictions are bad death-bed companions.

Slight not good counsel, though given by your inferior.

Slothfulness is the bane and canker of ingenuity.

Sloth is an argument of a mean and degenerate mind.

Sloth is commonly the mother of poverty.

Sluggards are the cause of their own misfortunes.

Small griefs are loud, but great ones mostly still.

Small helps joined together wax stronger and stronger.

Solem-

Solemnity is commendable in spiritual devotions.
Something of vanity is mingled with all our earthly enjoyments.

Sorrow bringeth forth tears, as a tree bringeth forth fruits.

Sorrow is a heavy burden, which sometimes killeth him that suffereth it.

Sound not the vain trumpet of self-commendation.

Sow in prosperity, and you will reap in adversity.

Spend your days well, and you will end them well.

Strive not with a man who hath done you no harm.

Strong men are overcome by the policy of the weak.

Success does not always attend desert.

Success is God's usual reward of diligence.

Such as boast much commonly fail much; for deeds are silent.

Such as would excel in art must excel in industry.

Such company as we usually converse with, we prove to be.

Such is the man and his manners, as his delight and study is.

Superstition is the spleen of the soul.

Suspect those things which the multitude approves.

Suspicion is the poison of true friendship.

 PROSE.

T

The world is grown so full of dissimulation and compliment, that men's words are hardly any signification of their thoughts; and if a man measures his words by his heart, and speaks as he thinks, and expresses not more kindness for every man, than men usually have for any man, he can hardly escape the censure of rudeness and want of breeding.

The most sensual man that ever was in the world, never felt his heart touched with so delicious and lasting a pleasure, as that is, which springs from a clear conscience, and a mind fully satisfied with his own actions.

True wisdom is a thing very extraordinary: happy are they that have it; and next to them, not those many that think they have it, but those few that are sensible of their own defect and imperfections, and know that they have it not.

Trust not to the promise of a common swearer; for he that dares sin against God, for neither profit nor pleasure, will trespass against you for his own
 advan-

advantage. He that dares break the precepts of his father, will easily be persuaded to violate the promise unto his brother.

The person that gives too much liberty to his unlawful affections, makes his vices by custom become natural, and cannot be converted without a miracle.

The consideration of our latter end should be the exercise of our thoughts.

Think it not part of your business curiously to search into other men's lives, but narrowly to inspect the errors of your own. It is much better to amend one fault in ourselves, than to find an hundred in another.

That spirit is prodigious, which rather than shake hands with inconvenience, will cast itself into the jaws of danger. 'Tis the part of a wise man to make a virtue of necessity, and sometimes to submit.

Temperance keeps the whole man in order, and in a good disposition either for thought or action; but the indulging of the appetite brings a clog both upon the body and mind.

'Tis not treasure or power that lays either the head
or

or the heart at rest; but a quiet conscience, and the candid simplicity of a tender mind.

There is no contending with the orders and decrees of providence. He that made us knows what is fittest for us: and every man's own lot (well understood and managed) is undoubtedly the best.

'Tis not the thing that is done, but the intention in the doing of it, that makes the action good or evil.

The arts of deceit and cunning do continually grow weaker, and less serviceable, to them that use them: whereas integrity is of lasting use, and the more any man practiseth it, the stronger it grows, and the greater service it does him; by confirming his reputation, and encouraging those with whom he has to do, to repose the greater trust and confidence in him.

Time is the most precious, and yet the most brittle jewel we have; 'tis what every man bids largely for, when he wants it, but squanders it away most lavishly when he has it.

The wisdom of Providence has made every man dependant; the greatest may fall, therefore must fear; and the lowest rise, therefore may hope.

There is nothing, says Plato, so delightful as the
hearing

hearing or the speaking of truth; for this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

The best way to keep out wicked thoughts, is always to be employed in good ones. Let your thoughts be where your happiness is, and let your heart be where your thoughts are; so, though your habitation is on earth, your conversation will be in heaven.

There is nothing so ridiculous in nature, but a good use may be made of it: for truth and reason carry an awe with them under what shape soever they appear, and from what hand soever they come.

The vain glory of the world is a deceitful sweetness, an unfruitful, a perpetual fear, a dangerous bravery, begun without providence, and finished not without repentance.

To sin against knowledge is so much the greater offence than an ignorant trespass, by how much the crime which is capable of no excuse, is more heinous than the fault which admits a tolerable plea.

The love of God and the world are two different things. If the love of this world dwell in you, the love of God forsakes you: renounce that, and receive
this:

this: it is fit the more nobler love should have the best place and acceptance.

Think an hour before you speak, and a day before you promise. Hasty promises are commonly followed with speedy repentance.

There are some which hope in the Lord, but yet in vain; because they only smooth and flatter themselves that God is merciful, but repent not of their sin: such confidence is vain and foolish, and leads to destruction.

The holy spirit is an antidote against seven poisons; it is wisdom against folly, quickness of apprehension against dullness, faithfulness of memory against forgetfulness, fortitude against fear, knowledge against ignorance, piety against profaneness, and humility against pride.

This life is replenished with so many evils, that death is rather a remedy than a punishment; God therefore hath made it short, that seeing the troubles thereof cannot be removed from us, we may the sooner be removed from them.

To imitate the best, is the best of imitation; and a resolution to excel, is an excellent resolution.

That

That man is of a base and ignoble spirit, that only lives for himself and not for his friends; for we were not born for ourselves only, but for the public good. Noble spirited men are forward to all works advantageous to the common wealth.

They that conceal their faults from men, and put over their crimes a covering of lies, displease God, and add a greater fault to their own impieties.

There is no man so contemptible, but in distress requires pity. It is inhuman to be altogether insensible to another's misery.

This is the end of all our learning—that we may know and do our duty both to God, ourselves, and to other men; and persuade those with whom we converse to do so also.

The severest punishments of an injury is the conscience of having done it; and no man suffers more than he that is turned over to the pain of a repentance. 'Tis better to compose injuries than revenge them; for the revenge of one injury exposeth us to many more.

The rich man, betwixt the desire of getting and fear of losing, lies exposed to all the assaults of fortune. The poor man is rich even in his poverty;
his

his desires are squared to his necessities; he fears nothing, because he hath nothing to lose that he cares for.

This world is a state of probation; we live in it on no other terms, than to be liable to all the hazards, adventures, troubles, changes, and vicissitudes that attend mortality. Vanity and vexation are the essence of all earthly things, incorporated into the mass of this visible creation.

Truth begets hatred, happiness pride, security danger, and familiarity contempt.

The prospect of death is so gloomy and dismal, that if it were constantly before our eyes, it would imbitter all the sweets of life.

Those who have most wit, like those who have most money, are generally most sparing of either.

There is nothing of greater importance to us, than thus diligently to sift our thoughts, and examine all these dark recesses of the mind, if we would establish our souls in such a substantial virtue, as will turn to account in that great day, when it must stand the test of infinite wisdom and justice.

U

They

They who do not feel the sentiments of humanity will seldom listen to the pleas of reason.

There is nothing so excellent, but detraction will find some fault; no summer but it has a winter. He never reaped comfort in his adversity, that sowed it not in his prosperity.

The sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education.

True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man.

There is hardly any state of life great enough to satisfy the wishes of an ambitious man; and scarce any so mean, but may supply all the necessities of him that is moderate.

They who appear to have been men of the best understanding amongst the ancients, always recommended the country as the most proper scene for innocence, ease, and virtuous pleasure; and, accordingly, lost no opportunities of enjoying it.

The man who relies upon another for the execution
of

of any affair of importance, is not only kept in a wretched and slavish suspense, while he expects the issue of the matter, but generally meets with a disappointment.

The mind which is stored with virtuous and rational sentiments, and the behaviour which speaks complaisance and humility, stamps an estimate upon the possessor, which all judicious spectators are ready to admire and acknowledge.

To insult people in distress is the property of a cruel, indiscreet, and giddy temper; for as the proceedings of fortune are very irregular and uncertain, we may, the next turn of the wheel, be thrown down to their condition, and they exalted to ours.

They who neglect the opportunity of reaping a small advantage, in hopes they shall obtain a better, are far from acting upon a reasonable and well advised foundation.

They who frequent taverns and gaming-houses, and keep bad company, should not wonder if they are reduced, in a very small time, to penury and want.

The more haste the worse speed, is a most excellent proverb, and worthy to be worn upon some conspicuous part of our dress or equipage, that it may give

us a proper check when we go about any thing of importance; which, otherwise, we might be apt to pursue with too much hurry and precipitation.

To rail and give ill language, is very unbecoming, not only to gentlemen in particular, but men in general; nor can we easily determine, whether courage or manners are most wanting in the person who is given to use it.

The vanity and ignorance of the men of this world are so great, that if every man might be what he desired, few would be what they ought.

The envious man has no apology to make: the stronger the passion is, the greater the torment he endures; and subjects himself to a continual real pain, by only wishing ill to others.

'Tis not every one who calls himself a man, or bears the appearance of one, that truly deserves the name.

The man who would gain the esteem of others, and make his own fortune, must be one that carries his point effectually, and finishes his course without swerving and loitering.

They who by swearing would clear themselves of
a crime

a crime of which they are really guilty, need not be at much pains about wording their oath; for express themselves how they will, they are sure to be fore-sworn.

That just rule of equity, To do as we would be done unto, should, as near as we can, be observed in every action of our lives.

The great art of pleasing in conversation, consists in making the company pleased with themselves.

The eye is to the face what the sun is to the world, the very life, soul, and beauty of the whole.

The fondness of indiscreet parents to favourite children, is blind as love itself; they are so far from seeing any blemishes or imperfections in them, that their very deformity is beauty, and all their ugly tricks graces.

Though there is no quality of the mind more graceful in itself, or that renders it more amiable to others, than the having a tender regard to those who are in distress: yet we may err, even in this point, unless we take care to let our compassion flow out upon proper objects,

There is no evil attending society so destructive

as flattery, which though we all seem to despise and avoid, yet very frequently mistake it for complaisance and good manners.

'Tis better to bear with some defects in a mild and gentle government, than to risk the greater evils of tyranny and persecution.

To confer either power upon the mischievous, or favours on the undeserving, is a misapplication of our benevolence.

'Tis common for men to wish others reduced to their own level; and we ought to guard against such advice as may proceed from this principle.

The favours of the great are too often obstructed by the invidious offices of their mean dependants.

That friend is highly to be respected, at all times, whose friendship is chiefly distinguished in adversity.

The man who values himself too highly upon his birth, has seldom much claim to any other merit.

The goodness of Providence, apparent in his works, is a proper motive for our tranquillity, amidst every exertion of his power.

The

The love of liberty, in well constituted minds, holds a place little inferior to that of natural affection.

There is no creature so much below another, but may have it in his power to return a good office.

To mistake our own talents, or over-rate our abilities, is always ridiculous, and sometimes dangerous.

The most certain proof of a judicious mind, is a sincere confession of his ignorance.

The vain hear the flatteries of their own imagination, and fancy them to be the voice of fame.

The studious person ought neither to take exercise, nor to study, immediately after a full meal.

True honour is the bright sun which warms noble souls to noble deeds. To be honourable is to be virtuous. The temple of virtue leads to the temple of honour.

The exercise of the body is not so agreeable as that of the mind. A course of life, therefore, devoted to the sciences, will be more susceptible of happiness, than if employed in mechanical operations.

To whatever object the virtuous man directs his
U 4 thoughts,

thoughts, towards God, or mankind in general, to his friend and acquaintance in particular, he perceives motives of inward satisfaction.

The changes and chances of life are so common and various, that they may equally instruct the timid and the presumptuous, neither to depend nor despond.

Those things which are hid in a sober man's heart, are oft times revealed by the tongue of a drunkard.

The vine bringeth forth three grapes; the first of pleasure, the second of drunkenness, the third of sorrow.

The Lacedemonians would often shew their children such as were drunk, to the end they should learn to loath that vice.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

There is an odious spirit in many persons, who are better pleased to detect a fault, than commend a virtue.

There is no condition so low, but may have hopes; nor any so high, that is out of the reach of fears.

Those

Those are the best instructors, that teach in their lives, and prove their words by their actions.

The first rule in friendship is, not to love without examination; a second, no less important, is, never to chuse our friends but amongst honest men.

The most lasting plants are not those that shoot up the soonest. Friendship, in like manner, is firm and durable, only when it is formed by degrees. To love rashly, is to expose ourselves to a sudden rupture.

The grace of God is a man's happiness, and abides without riches, after losses, in great dangers; and is believed to afford true comfort to God's worshippers, by its excellent virtue.

The fear of God, contempt of the world, and steadfast hope of eternal life, make quietness of mind, which is the greatest happiness of man, and which wise men greatly desire.

The man that is contemptible for the shape of his body, is oftentimes honourable for the endowments of his mind.

The multitude is more taken with appearance than reality; for the noise and glitter of a vain pretender shall excite their attention, and flash upon their

their weakness, at an irresistible rate, while the modest understanding man passes unregarded, and often proves the object of their contempt.

'Tis a common design of mighty men to raise huge structures; but the commemoration of some virtuous performance, by a mean person, shall be more permanent than the most magnificent monuments raised by monarchs.

The praise of an ignorant man is only good-will; and you should receive his kindness, as he is a good neighbour in society, and not as a good judge of your actions, in point of fame and reputation.

The wise man applauds him whom he thinks most virtuous; the rest of the world, him who is most wealthy.

That which is called constancy in the grave and wife, is only an art to conceal the sentiments of their hearts.

That which we take for virtue, is, most commonly, but a mixture of divers actions and of several interests, which fortune, or our industry, knows how to set in order.

The great and splendid actions which dazzle and
amuse

amuse the wondering crowd, are the effects of humours and private passions.

There is no charm in the female sex that can supply the place of virtue. Without innocence beauty is unlovely, and quality contemptible; good breeding degenerates into wantonness, and wit into impudence.

'Tis an excellent saying of Plato, that happy is the man, who, even in his old age, has the good fortune to attain the possession of wisdom, and sentiments agreeable to truth.

Themistocles being asked, whether he had rather marry his daughter to a poor man with an unblemished reputation, or to a rich one whose character was not altogether so perfect—he replied, “I had rather have a man without money, than money without the man.”

True fortitude in our misfortunes, and a happy resignation to the will of Providence, with all honest and industrious endeavours to surmount them, are virtues amiable and pleasing both to God and man.

The man of learning spends his days in reflection, and a continued series of laborious studies; he is desirous of adding one discovery, and of penetrating still deeper into the secret laws of nature.

The

The happiness of man (says Aristotle) consists not in riches, pleasures, powers, nobility, nor philosophical speculations; but rather in certain habits of the soul, which render him more or less perfect.

To neglect, at any time, preparation for death, is to sleep on our post at a siege; but to omit it in old age, is to sleep at an attack.

The story of Melancton affords a striking lecture on the value of time; which was, that whenever he made an appointment, he expected not only the hour but the minute to be fixed, that the day might not run out in the idleness of suspense.

To proportion the eagerness of contest to its importance, seems too hard a task for human wisdom. The pride of wit has kept ages busy in the discussion of useless questions; and the pride of power has destroyed armies to gain, or to keep unprofitable possessions.

Truth is scarcely to be heard, but by those from whom it can serve no interest to conceal it.

Those that make a jest of what ought to be shocking to humanity, deserve not the name of great or noble men.

That

That man does prejudice himself and friend,
Who by his silence does a fault commend.

There is no crime more infamous than the violation of truth. It is apparent, that men can be sociable beings no longer than they can believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.

Those whom their virtue restrains from deceiving others, are often disposed, by their vanity, to deceive themselves.

The vanity of men in advanced life, is generally strongly excited by the amorous attention of young women.

The first years of man must make provision for the last. He that never thinks, can never be wise.

Those who have most helps from art, are less diligent to cultivate the qualities of nature.

The world is generally willing to support those who solicit favour, against those who command reverence. He is easily praised whom no man can envy.

To

To know the world is necessary, since we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to despise it.

The importance of writing letters with propriety, justly claims to be considered with care; since, next to the power of pleasing with his presence, every man should wish to be able to give a delight at a distance.

There have been men splendidly wicked, whose endowments threw a brightness on their crimes; but such have been, in all ages, the great corrupters of the world; and their resemblance ought no more to be preserved, than the art of murdering.

The highest and most profitable lesson is the true knowledge of ourselves. It is great wisdom to esteem ourselves nothing, and to think always well and highly of others. If thou shouldest see another openly sin, yet oughtest thou not to esteem thyself better than him. We are all frail; but remember, none more frail than thyself.

That man is happy, who can believe of his son, that he will escape the follies and indiscretions of which he himself was guilty, and pursue and improve every thing that was valuable in him.

Those

Those who attain any excellence, commonly spend life in one pursuit; for excellence is not often gained upon easier terms.

To raise esteem, we must benefit others; to procure love, we must please them.

That natural jealousy which makes every man unwilling to allow much excellence in another, always produces a disposition to believe, that the mind grows old with the body; and that he whom we are now forced to confess superior, is hastening daily to a level with ourselves.

Those who have no power to judge of past times, but by their own, should always doubt their conclusions.

The reputation which arises from the detail or transposition of borrowed sentiments, may spread, for a while, like joy on the rind of antiquity, but will be torn away by accident, or contempt, and suffered to rot unheeded on the ground.

There are said to be pleasures in madness, known only to mad men. There are certainly miseries in idleness, which the idler can only conceive.

Those who, in confidence of superior capacities
and

and attainments, disregard the common maxims of life, ought to be reminded, that nothing will supply the want of prudence; and that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible.

The seeds of knowledge may be planted in solitude, but must be cultivated in public.

The difficulty is not so great, to die for a friend, as to find a friend worth dying for.

The power of looking forward into futurity, though it is the distinguishing mark of reason, and sufficiently proves the immortality of the soul, yet if misapplied, or misused, will serve only to flatter the imagination, and mislead the mind into a mazy track of errors, and imbitter the few comforts allotted to human life.

The misery of man proceeds not from any single crush of overwhelming evil, but from small vexations continually repeated.

To forget, or to remember, at pleasure, are equally beyond the power of man: yet as memory may be assisted by method, and the decays of knowledge repaired by stated times of recollection, so the power of forgetting is capable of improvement. Reason will, by a resolute contest, prevail over imagination,
and

and the power may be obtained of transferring the attention as judgment shall direct.

To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are suffered which might have once been supplied; and much time is lost, in regretting the time which had been lost before.

The rich, who exchange their alms with the poor for the blessings, have no cause to complain of an ill bargain. Our gifts cannot be worth their prayers; therefore it is better to give than to receive; because he who receives, has but a worthless alms; while he who gives, receives an inestimable blessing.

To understand our own infirmities is the greatest knowledge; but it is the worst of follies, to be wise in our own conceits.

They who govern the ignorant, may be said to lead the blind; but those who teach them, give them eyes.

The beauty of Providence appears much in the different talents men are possessed of; which render them very useful in business, commerce, and conversation.

The most agreeable society is composed of men of a communicative temper, met together for mutual good will: and the men of natural parts, rather than acquired parts, are often the best companions.

The man who is fitted out by nature, and sent into the world with great abilities, is capable of doing much good or mischief: it ought, therefore, to be the care of education, to infuse into the untainted youth, early notions of justice and honour; that so, the possible advantages of good parts may not take an evil turn, and be perverted to base and unworthy purposes.

The possession of wealth and riches cannot give a man a title to greatness, because it is looked upon as a greatness of mind, to condemn those gifts of fortune, and to be above the desire of them.

The surest, as well as the noblest way of drawing a sting out of a reproach, and the true method of preparing a man for the great and only relief against the pains of calumny, is a good conscience.

To be humble to superiors is duty; to equals, courtesy; to inferiors, nobleness; to all, safety. Fortune may begin a man's greatness, but it is virtue that must continue it.

The

The glory of a good man is the testimony of a good conscience; have that, and you will have inward peace, in the midst of many troubles.

The loss of wealth may be regained, of health recovered, but the loss of precious time can never be recalled.

This is an observation true, though plain,
Those who most feast the belly, starve the brain.

Tell me, ye knowing and discerning few,
Where I may find a friend that's firm and true;
Who dares stand by me when in deep distress,
And then his love and friendship most express;
Who, by a secret sympathy, can share
My joy, my grief, my misery, my care:
He must be prudent, faithful, just, and wise,
Who can to such a pitch of friendship rise.

To want and not to have it, is a curse;
But yet to have and not to use, is worse.
The rich, the poor, the monarch, and the slave,
Know no superior honour in the grave.
Proud tyrants once, and laurel'd chiefs shall come,
And kneel, and trembling wait from heav'n their doom:
The impious forc'd, shall then their crimes disclose,
And see past pleasures teem with future woes.

SINGLE LINES.

T

Take account of your words, as well as your ways.
Take as much care to blame yourself, as to reproach
others.

Temperance illuminates the mind of man.

Tempers, like faces, generally appear best at a distance.

Temptations cannot enter where the heart is well guarded.

That is the best knowledge which makes us good.

That which is unjustly gotten will be a canker to the rest of your possessions.

The borders of sin is the brink of destruction.

The companion of pleasure is pain.

The consequence of vice is ruin and destruction.

The covetous man is his own tormentor.

The cure of luxury is poverty.

The death of our passion is the life of our soul.

The deceiver is often ruined by deceit.

The fear of death drives out the pleasures of life.

The fear of the Lord is the beginning of wisdom.

The first step to virtue is to love it in others.

The frowns of fortune trouble not the wise.

The

The gates of death are open night and day.
 The glory of a good man is a good conscience.
 The greatest talkers are generally the least doers.
 The hope of reward sweetens labour.
 The last cure of diseases is death.
 The loss of happiness instructs us how to value it.
 The master's eye quickeneth the servant's diligence.
 The mind should not be dejected because of an unjust judgment.
 The miser is a friend to none, but a bitter enemy to himself.
 The more we serve God, the better we serve ourselves.
 The nearer we approach to virtue, the happier we are.
 The next world is the good man's hope, and the bad man's fear.
 The perfection of language consists in its being perspicuous, but not low.
 The pleasures of the mighty are the tears of the poor.
 The principal ornament of beauty is virtue.
 The proud man's honours soon become his shame.
 There is none so poor as those whom God hates.
 There is no better antidote against deceit than caution.
 There is no man so contemptible, but in distress requires pity.
 There is nothing in nature unworthy of a wise man's regard.
 The sum and end of all the commandments is charity.
 The temple of virtue leads to the temple of honour.

The vices of age are as bad, or worse than those of youth.

The vulgar people are the grand masters of error.

The weary mind should be refreshed.

The wise with hope support the pains of life.

The worth of a thing is best known by the want of it.

They that do nothing commonly learn to do ill.

They who give willingly love to give quickly.

Things blameable ought not to be done.

Things past may be repented of, but not recalled.

Those things which are commendable ought to be imitated.

Time and patience teach all men to live content.

Time, like money, may be lost by unseasonable avarice.

'Tis a jest for a miser to pretend to be honest.

'Tis inhuman to sport with another's infirmities.

'Tis natural for us to pity the distressed.

'Tis no small commendation to command the pen.

To be always complaining is not the way to be lamented.

To love God is the highest perfection of human nature.

To muse and meditate is the life of a learned man.

To say little, and perform much, is the characteristic of a great mind.

PROSE.

U

Unhappy condition of man, that daily hunts abroad after felicity, and cannot find it! If he would but reflect his meditations upon himself, he might in a good measure possess it, by a moderate using the present, and an indifferent expectation of what he desires: but our longings are importunate, and the use of the present inordinate; and thus we are defrauded of all substantial delight.

Upon a time there was no small contest between Folly and Prudence about the precedency: the difference grew so high, that they agreed to refer it to Jupiter; who having heard what could be said on both sides, gave judgment, that Folly should go before, and Prudence follow after.

Under mean garments more true worth may be,
Than under silks and splendid bravery.

Use your prosperity with so much caution and prudence, as may not suffer you to forget yourself, or despise your inferior; and consider, while you enjoy much, how little you deserve.

Unless there be a strict hand over us, in the institution of our youth, we are in danger to be lost for ever. He that spares the rod, hates the child; and the severity of an early discipline, is one of the greatest obligations that a son can have to a tender parent.

Use not a direct contradiction to any one, unless it be a very impudent inferior. It is an affront, because 'tis a sort of giving the lie to the understanding and honesty of another.

Use yourself to think you are here but a stranger, travelling to your country, where the glories of a kingdom are prepared for you. It is, therefore, a huge folly to be much afflicted, because you have a less convenient inn to lodge in by the way.

Use not to speak either in jest or otherwise, whatsoever may tend towards the discrediting of any, as you love the peace and quiet of your life; for a disgrace put upon a man in company is insupportable, and is heightened according to the greatness, and multiplied according to the number of the persons that hear it.

Upon what ground can a man promise himself a future repentance, who cannot promise himself a futurity? whose life depends upon his breath, and is so restrained to the present, that it cannot secure to itself the reversion of the very next minute. Have
not

not many died with the guilt of impenitence, and the designs of repentance together? If a man dies to-day, by the prevalence of some ill humours, what will it avail him, that he intended to have bled and purged to-morrow?

Ufury is compared to fire, which is an active and unsatiabable element, for it burneth and consumeth all the wood that is laid upon it. So the usurer, the more he hath, the more he desireth; and like hell gate, he is never satisfied.

Ufury oftentimes deceives the belly, and altogether lives careless of the soul's safety.

Ufury taketh away the title of gentry, because it delighteth in ignobility.

Ufury of the Hebrews is called biting; and an unlawful gain, got by unlawful mean: it is that cruelty which doth not only know the debtor to the bones, but also sucketh out all the blood and marrow from him, ingendering money of money, contrary to nature, and to the intent for which money was first made.

Ufury makes the nobleman sell his land, the lawyer his Justinian, the physician his Galen, the soldier his sword, the merchant his wares, and the world its peace.

Un-

Ungrateful men are marshal'd in three ranks;
This not returns, the other gives no thanks;
The third doth ill for good repay; and this,
Of all hell's monsters, the most horrid is.

Unlawful gains are least what they appear;
And ill-got gold is always bought too dear.

Use prudence, temperance, and moderation;
Shun commendation, and hate ostentation.

Use patience, whate'er haps; though bad it be,
Take it for good, and 'twill be so to thee.
Impatience manifests great indiscretion,
Which shun in every action and expression.

SINGLE LINES.

U

Uncertain and vain are all earthly riches.
Understand things, not by form, but quality.
Undertake deliberately, but execute vigorously.
Undertake nothing without due consideration.
Undertake no unwarrantable or unlawful action.
Undervaluing of what is excellent shews an envious
temper.

Un-

Undisciplined wit can make a jest of any thing.

Unexercised credit is sickly, and unknown things are
unadmitted.

Unexperienced evils do most hurt.

Unhappy is that man that marrieth, being in poverty.

Unity is the essence of amity.

Unjust offences may escape for a time without danger,
but never without revenge.

Unkindness to a benefactor is both inhuman and un-
grateful.

Unlawful love ends generally in bitterness.

Unmannerly manners discredit their owners.

Unprofitable eloquence is like Cyprus trees, which are
great and tall, but bear no fruit.

Unsanctified prosperity is the bane of virtue.

Unto the upright there ariseth light in darkness.

Unwillingly go to law, and willingly make an end.

Upon a covetous minded man riches are ill bestowed.

Upon the anvil of upbraiding is forged the office of
unthankfulness.

Use and custom is the love and friendship of vulgar
souls.

Use, and not abuse, your precious time.

Use and practice make men capable of employment.

Use hospitality one to another, without grudging.

Use soft words and strong arguments.

Use your prosperity with caution and prudence.

Use your time and your books, if you intend to be a
scholar.

Usury

Ufury is an ancient mischief, and the cause of much evil discord.

Ufury is like a whirlpool, that swalloweth whatsoever it catcheth.

Ufury is most hated of those whom she doth most pleasure.

Ufury is the daughter of Avarice and Ambition.

Ufury is the manifest sign of extreme impudence.

Ufury is the nurse of Idleness, and Idleness the mother of Evil.

Ufury maketh those that are free born, bond-slaves.

Utility is preferable to riches.

PROSE.

V

Virtue consists in bending the stubborn will, in rectifying the crooked inclinations, in over-ruling a rebellious temper, in curbing eager and importunate appetites, in taming wild and fierce passions, and sustaining injuries and adversities with humility and patience.

Value no man for his opinion, but esteem him according as his life corresponds with the rules of piety
and

and justice; for a man's actions, not his conceptions, render him valuable.

Virtue consists in knowledge and action: we must first learn to know, and then bring stubborn nature to practice: the sooner we attain it, the longer we shall enjoy the comforts of a rectified mind.

Virgil, being asked by the Emperor Augustus, how he should make his people easy, answered thus, " If you continue to administer justice, without partiality, the Romans will never lament the loss of their liberty."

Vespasian was a valiant prince, and forgetful of injuries; but then he was so covetous, as to lay a tax on urine. So great a cloud will one foul vice cast over the glory of many shining virtues.

Virtuous attainments in your minority, will procure you preferment in maturity; of which writing and arithmetic are not to be esteemed the meanest.

Value not yourself over-much, lest you lose the good opinion of others; for self-estimation is more likely to procure contempt and scorn, than to get respect and honour.

Virtue

Virtue maketh men on the earth famous, in their graves glorious, and in the heavens immortal.

Virtue and vice are not indifferent things, but the one is most lovely, the other most loathsome to God; therefore the one is most fatal, and the other most beneficial to its votaries: for there is an infinitely glorious being, who is most deeply concerned, and every way able to pour forth blessings on the righteous, and vengeance on the sinner.

Virtue is an ornament to all persons, and no part of beauty is wanting to them that are endowed with it.

Virtue is amiable in an aged person, though wrinkled and deformed; but vice is hateful in a young person, though comely and beautiful.

Vanity is the natural weakness of an ambitious man, which exposes him to the scorn and derision of those he converses with, and ruins the character he is so industrious to advance by it; for though his actions are never so glorious, they lose their lustre.

Vicious society is as dangerous as an infectious and contagious distemper, and therefore ought to be carefully and industriously avoided.

Venture not the hazard of a certain loss for an
uncer-

uncertain gain. Futurities are liable to disappointments, and there is no depending on shall or will hereafter.

Vifits made or received, are ufually an intolerable confumption of our time, unlefs prudently ordered; and they are, for the moft part, fpent in vain and impertinent difcourfes.

Vex not yourfelf when ill fpoken of. Contumelies not regarded, vanifh; but repined at, argue either a puny foul or a guilty confcience. The beft answer to a flanderer is, to answer nothing; and fo to carry it, as though the adverfary were rather to be defpifed than minded.

Vexation and anguifh accompany riches and honour. The pomp of the world, and the favour of the people, are but fmoke fuddenly vanifhing; which if they commonly please, commonly bring repentance; and for a moment of joy, they bring an age of forrow.

Value is more frequently raifed by fcarcity than by ufe. That which lay neglected when it was common, rifes in eftimation, as its quantity becomes lefs. We feldom learn the true want of what we have, till it is difcovered that we can have no more.

Virtue

Virtue is undoubtedly most laudable in that state which makes it most difficult.

Virtue is the surest foundation both of reputation and fortune; and the first step to greatness, is to be honest.

Virtue may owe her panegyrics to morality, but must derive her authority from religion.

Virtue is too often merely local. In some situations, the air diseases the body; and in others, poisons the mind.

Vices, like diseases, are often hereditary. The property of the one is to infect the manners, as the others poison the springs of life.

Vanity, and idle curiosity, are qualities which generally prove destructive to those who suffer themselves to be governed by them.

Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleasures and naughty desires.

Virtue goes not by birth, nor discretion by years; for there are old fools, and young counsellors.

Virtue

Virtue is the queen of labourers, opinion the mistress of fools, vanity the pride of nature, and contentment the overthrow of families.

Virtue is a thing that prepareth us to immortality, and makes us equal in the heavens.

Virtue and friendship, above all things, purchase to men love and good-will.

Virtue and arts are attained by frequent practice and perseverance.

View all the habitable world—how few
Know their own good; or knowing it pursue.

Virtue must be the fashion of the town,
Before the beaux and ladies put it on.

Virtue's the chiefest beauty of the mind;
The noblest ornament of human kind.

Virtue's our safeguard, and our guiding star,
That stirs up reason when our senses err.

Vain vexing world, thou idol of mankind,
Thy fruit is fiction, thy foundation wind.

SINGLE LINES.

V

Vain and idle courses are accompanied with shame.
 Vain and lazy employments are diseases of labour.
 Vain and momentary are all sublunary enjoyments.
 Vain and sinful are even the pleasures of this wicked world.

Vain compliments are but equivocations.
 Vain glory is the contempt of a wise man.
 Vain is the hope that doth not fear God.
 Vain repetition is an accusation of dulness.
 Valour can do but little without discretion.
 Valour contemns pains, and courts dangers.
 Value good counsel more than money, and follow it.
 Value more a good conscience than commendation.
 Value not yourself by other men's opinion.
 Vanity is often no less mischievous, than negligence or dishonesty.

Vanity is the weakness of ambition.
 Vanity makes beauty contemptible.
 Vanity makes men ridiculous; pride, odious.
 Variety is the beauty of the world.
 Venery and intemperance vanquish the understanding.
 Venture not to defend what your judgment doubts of.

Vice

Vice is always attended with sorrow.

Vice is the habitude of sin, but sin is the act of that habitude.

Vice often deceives under the colour of virtue.

Vice ruleth where gold reigneth.

Vices, like diseases are often hereditary.

Victory is not so earnestly to be fought, as treason to be shunned.

Victory should not thirst after blood, nor the gain of conquest induce a man to cruelty.

Violence breeds hatred, and hatred diffention.

Virtue alone is immortal, when all things perish.

Virtue and honour do justice to each other.

Virtue and nobleness can never be seen in a man, except he first put away his vices.

Virtue and wisdom are above beauty and fortune.

Virtue gives a chearful and happy turn to the mind.

Virtue, in an eminent station, raises our esteem.

Virtue inclines the mind to noble acts.

Virtue in youth is the chiefest ornament.

Virtue is a garment of honour, but wickedness is a robe of shame.

Virtue is an ornament commendable in any.

Virtue is an uprightness of life, agreeable to reason.

Virtue is better, and more certain than any art.

Virtue is charming; consequently a virtuous life must be happy.

Virtue is commended of all, but followed by few.

Virtue is health, but vice is sickness.

Virtue is never in that mouth, where lavish oaths are
resident.

Virtue is not to be obtained in seeking strange coun-
tries, but by mending of old errors.

Virtue is our guiding star to true reason.

Virtue is the beauty of the inward man.

Virtue is too often merely local.

Virtue laboureth, like the sun, to enlighten the world.

Virtue leads directly to happiness, and vice to pu-
nishment.

Virtue, like the clear heaven, is without clouds.

Virtue never abridges a man of true pleasure.

Virtue often suffers, when vice goes unpunished.

Virtue only yieldeth men liberty; sin yieldeth shame
and servitude.

Virtue ought to be prized above riches.

Virtue prepareth us for immortality.

Virtue rather denies wealth, than to enjoy it by evil
means.

Virtues beget praise, and praise begets honour and
authority.

Virtue, while it suffereth, overcometh.

Vulgar persons generally form a wrong judgment.

PROSE.

PROSE.

W

When the mind hovers among a variety of allurements, one had better settle on a way of life that is not the very best we might have chosen, than grow old without determining our choice; and go out of the world, as the greatest part of mankind do, before we have resolved how to live in it.

When you commend any man, add your reason for doing so: it is this which distinguishes a man of sense, from the flattery of sycophants, and admiration of fools.

We may sometimes divert ourselves from business, to be the better prepared to return to it again; but it is quite to alter the nature and design of recreations, to make a business of them.

Whatever imperfections we have in our natures, it is the business of religion and virtue to rectify them, as far as is consistent with our present state; in the mean time, it is an engagement to a generous mind, to consider that we shall put them all off with our mortality.

While we remain in this life we are subject to innumerable temptations, which, if listened to, will make us deviate from reason and goodness, the only things wherein we can imitate the Supreme Being. In the next life, we meet with nothing to excite our inclinations that doth not deserve them. Our happiness in this world proceeds from the suppression of our desires; but in the next world, from the gratification of them.

Wine often turns a good-natured man into an ideot, and the choleric into an assassin; it gives bitterness to resentment, it makes vanity insupportable, and displays every spot of the soul into its utmost deformity.

Whoever wisely considers the miseries of human life, will certainly prepare for a better; since infancy is attended with folly, youth with disorder, and age with infirmity.

We are never pleased to be cheated by our enemies, or betrayed by our friends; but we are commonly well satisfied to be deceived by ourselves.

When the inclination leads to a particular calling, a person then applies himself vigorously to it; for the work produces delight, and the delight strongly inclines him to labour.

When

When Saladine returned from his conquest in the east, he caused his shirt to be carried on the top of a spear, with this proclamation, This is all the victorious Saladine shall carry to his grave.

We should rejoice in our ignorance of those things which it becomes us not to know.

We may as well expect that God should make us rich without industry, as make us good without our endeavours.

Wisdom is the queen of attributes, to whom all things, according to their proper station, ought to pay submissive homage, and by consequence, every offence against her, is no less a crime than treason.

When God gave being to things, he could not but provide for their operation; otherwise he had taken care of the means, and overlooked the end; which is a contradiction.

When you have acted a great exploit, you ought to secure the glory of it by drawing off in time; for if the sun were not to rise again, methinks it would look better for him to tumble from the sky at noon, with all his light and heat about him, than to gain a course of four or five hours only to languish and decline in.

What is lost by the first Adam we have recovered by the second: so we suffer no more by an imputed sin, than we may enjoy by an imputed righteousness.

When an impudent man is out of countenance, he makes a wooden figure. He has no hand at blushing, for want of practice; and acts modestly with so ill a grace, that he appears more ridiculous in the habit of virtue, than in that of vice. He is the jest of wise men, and the idle of fools; and commonly his patent runs for his life-time.

We should be careful not to overshoot ourselves in the pursuit of excellency, whether zeal or moderation be the point we aim at. Let us keep fire out of the one, and frost out of the other.

Where a man makes himself a stranger to God by prayer, how can he expect to be heard as a friend?

When covetousness governs, the appetite is tied up, and nature is put under penance. The miser loves to stop short of necessity, and hates convenience as much as a wise man does excess: and he that dares not enjoy any thing, wants that which he has, as well as that which he has not.

Were we not blinded by the false appearances of ensnaring objects, we should certainly esteem a quiet mind,

mind, and serenity of soul, preferable to the empire of the whole world.

We ought to defer our liking of those with whom we converse, till we have taken some notice of the disposition of their minds; otherwise, the beauty of their person, or the charms of their wit, may make us fond of those whom our reason and judgment will tell us we ought to abhor.

With a vicious companion it is hard to retain innocence; be therefore very cautious in chusing your company.

Who can compare any thing with learning? It is far more excellent than wealth and honour; for all substance being taken away, learning remains.

Wicked dispositions should be checked betimes; for when they once come to habits, they grow incurable. More people go to the gibbet, for want of timely instruction, discipline, and correction, than upon any incurable pravity of nature.

When men's thoughts are taken up with avarice and ambition, they cannot look upon any thing as great or valuable, which does not bring with it an extraordinary power or interest to the person who is concerned in it.

We

We are all liable to many unlucky accidents, that no care or foresight can prevent; but we are to provide, however, the best we can against them, and leave the rest to Providence.

Words are those channels, by which the knowledge of things is conveyed to our understandings; and therefore, upon a right apprehension of them depends the rectitude of our notions; and, in order to form our judgments right, they must be understood in their proper meaning, and used in their true sense, either in writing or speaking.

We rise above one another in the esteem of the world, by different degrees of perfection, proportioned to the want or advantage of a liberal education.

Wisdom is glorious, and never fadeth away; yet she is easily seen of them that love her, and found of such as seek her; for she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the way, and meeteth them in every thought.

Whatsoever convenience may be thought to be in falshood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion; so that he is not believed when he speaks truth, nor trusted, when, perhaps, he means honestly.

When

When any one complains of the want of what he is known to possess in an uncommon degree, he certainly waits with impatience, to be contradicted.

Wit is that which at once is natural and new, and which, though not obvious, is, upon its first production, acknowledged to be just.

Wit will never make a man rich, but there are places where riches will always make a wit.

Women are always most observed, when they seem themselves least to observe, or to lay out for observation.

Whoever robs a woman of her reputation, despoils a poor defenceless creature of all that makes her valuable, turns her beauty into loathsomeness, and leaves her friendless, abandoned, and undone.

When a wicked man, in power, has a mind to glut his appetite, in any respect, innocence, or even merit, is no protection against him.

We should always reflect, before we rally another, whether we can bear to have the jest retorted.

We should rely principally upon our own diligence, in matters that concern ourselves alone.

We

We may all need the assistance of our inferiors; and should, by no means, consider the meanest among them, as wholly incapable of returning an obligation.

We can never be too carefully guarded against a connection with persons of an ill character.

Wine and women cause men to doat; and, many times, put men of understanding to reproof.

Wine inflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all sickness.

When men grow virtuous in their old age, they only make a sacrifice to God of their devil's leavings.

Wherever I find a great deal of gratitude in a poor man, I take it for granted, there would be as much generosity if he were a rich man.

Women, by nature, are more pitiful than men; but being moved to anger, they become very envious, malicious, and deceitful.

Writing is the immediate path to all liberal arts and sciences. From this inestimable invention, the surprising progress in mathematicks originally takes its source: by this, all foreign and domestic commerce is maintained; and the most familiar intimacy
kept

kept entire, even at the greatest distance. These advantages should inspire every genius with a sedulous application.

Writing is an art neither mechanical nor liberal, yet the parent and original of both; not a science, but the way to all sciences; serving naturally for the illustration of the mind, and the delight of the eye. God delivered it first to man; wise persons have expressed it; many have endeavoured after it; but few attained it; it being a singular gift of Divine Providence, and a rare ornament to mankind.

We ought to remember with honour, those who have raised either the interest or reputation of their country, and by whose labours, we ourselves are more happy, wise or virtuous, than we should have been without them.

What clearness is to our eye, so the purity of our mind is to our reason and understanding.

Women's sorrows are either too extreme not to be redressed, or else, tricked up with dissimulation, not to be believed.

Wit is the first and principal part of the soul, wherein the mind, the understanding, and the memory

mory are contained; which are most necessary for the direction of all good and virtuous actions.

Wit in women is like oil in the flame, and either kindleth to great virtue, or to extreme vanity.

Wisdom is the foundation and root of all noble and laudable things. By her we may attain a happy end, and learn to keep ourselves from everlasting pain.

Wisdom was begot by Nature, nourished by Experience, and brought forth by Learning, who, like a midwife, putteth nothing in the mind, but delivereth and enfranchiseth the over-burthened memory.

Wisdom is like a thing fallen into the water; which no man can find, except he search at the bottom.

War is most lawful when it is warranted by the word, either to defend a man's own right, or to repulse the enemies of God.

Whatever advantage we snatch beyond a certain portion allotted us by nature, is like money spent before it is due, which, at the time of regular payment, will be missed and regretted.

Wherever there is wealth, there will be dependence

dance and expectation; and wherever there is dependance, there will be an emulation of servility.

Where there is emulation, there will be vanity; and where there is vanity, there will be folly.

Whoever appears to have much cunning, has, in reality, very little; being deficient in the essential article, which is, to hide cunning.

Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

Water will quench a flaming fire, and alms maketh an atonement for sins.

Winnow not with every wind, and go not into every way; for so doth the sinner that hath a double tongue.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

When a rich man speaketh, every man holdeth his tongue,

tongue, and look what he saith, they extol it to the clouds: but if a poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

Wine and women will make men of understanding to fall away; and he that cleaveth to harlots will become impudent.

Who so feareth the Lord will receive his discipline; and they that seek him early shall find favour.

Wine and music rejoice the heart; but the love of wisdom is above them both.

When things go ill each fool pretends t'advise,
And if more happy, thinks himself more wise.
All wretchedly deplore the present state;
And that advice seems best, which comes too late.

When reason once is despicable grown,
And rebel appetites usurp the throne,
The soul no longer quiet thoughts enjoys,
But all is tumult and eternal noise.

What a vast trouble is a great estate!
Many the snares which do attend the great:
And since in penury we are oppress'd,
It plainly proves, the middle state is best.

Who

Who with their present state are not content,
May find a worfe, for their juſt puniſhment.

We to ourſelves may all our wiſhes grant,
For nothing coveting, we nothing want.

SINGLE LINES.

W

Want is the ſcorn of the wealthy.
Want of thought makes men impertinent.
Wanton actions are very unſeemly.
Wanton eyes are meſſengers of unchaſte hearts.
War is the effect of covetouſneſs.
Wealth gotten by fraud and deceit, will never proſper.
Weight and meaſure take away ſtrife.
We muſt either do, or ſuffer God's will.
We ought to perſiſt in the reproof of a friend.
We ſhould not promiſe upon another man's word.
We ſhould not wiſh for the death of another perſon.
Whatever is forbid in act, is alſo in thought.
Whatever thou ſeeſt laudable in others, endeavour to
attain thyſelf.
What is once spotted with infamy can hardly be worn
out with time.

Z

What

What is one man's meat is another man's poison.

Whatsoever is beyond a competency often proves a
snare.

What the heavens determine, the earth must endure.

What we expect is always greater than what we enjoy.

When a wicked man dieth his expectations will perish.

When compliments were less, sincerity was more.

When in power be courteous to the meanest.

Where drunkenness is mistress, there secrecy beareth
no mastery.

Where fear ends, vice begins.

Where flatterers bear rule, things come to ruin.

Where our treasure is, there will our hearts be also.

Where reason ruleth, appetite obeyeth.

Where riches are honoured, goodness is despised.

Where there is no combat there is no victory.

Where there is no fault there needs no pardon.

Where there is yet shame, there may, in time, be
virtue.

Where true learning is, true virtue cannot be far off.

While you do well, fear not the discourse of others.

Whoever has a clear apprehension must have quick
sensitivity.

Whoso mocketh the poor reproacheth his maker.

Wicked counsel is most hurtful to the giver.

Wicked dispositions should be checked betimes.

Wicked men obey for fear, but the good for love.

Wicked practices discover bad principles.

Wind puffs up empty bladders, as opinion does fools.

Wisdom

Wisdom and learning are the two chief aids to virtue.

Wisdom guideth all wise and prudent men's actions.

Wisdom is glorious, and never fadeth away.

Wisdom is more to be esteemed than all riches.

Wisdom is the foundation of all commendable actions.

Wisdom is the guide of all human affairs.

Wisdom to the mind is like health to the body.

Wise men are not to be aided by the laws of men, but
by the rules of virtue.

Wise men, being wronged, are to be feared of the
wrong doers.

Wise men conceal their own private misfortunes.

Wise men keep their expences short of their income.

Wise men will hear instruction, but fools hate know-
ledge.

Wish not for the thing that cannot be obtained.

Withhold not good from them to whom it is due.

Without knowledge life is but a burden.

Without knowledge you cannot expect advancement.

Without sympathy there is no delight in society.

Worldly honours never accompany us beyond the
the grave.

Would you be wise, endeavour to be good.

Write injuries in dust, but kindnesses in marble.

Writing is the first step, and essential, in furnishing
out the man of business.

PROSE.

X

Xenophon, who was a man of letters, and a great general, commended the Persians for the discipline of their education. They will not (says he) so much as suffer their youth to hear any thing that is amorous or taudry; they were afraid, want of ballast might make them miscarry; and that it was dangerous to add weight to the bias of nature.

Xenophon said, as men by discontinuing bodily exercises, make themselves incapable of doing those things they were most expert in before; so men, by neglecting to improve their minds in virtue, and giving way to the temptations of honour and pleasure, may, by degrees, lose the force of all the motives to virtue, and consequently to virtue itself.

Xantippe's tongue not moving by proxy, is of such an amazing quality, that it would make a broomstick speak.

Xerxes, when marching against the Grecians with
an

an army of three hundred thousand men, taking a view of them from an adjacent hill, burst into tears, upon consideration, that within a few years not one of them would be left alive.

Xenocrates holding his peace at some detracting discourse, they asked him why he did not speak: because (saith he) I have sometimes repented of speaking, but never of holding my tongue.

Xenophon was so candid and ingenious, that when he might have stolen the writings of Thucydides the historian, he chose rather to publish them with honour.

Xantippe, the wife of Socrates, pulled off his cloak from his shoulders in the open forum (or public place;) some friends present counselled him to beat her:—Yes, (saith he) that whilst we two fight, you may all stand by, and cry, Well done Socrates; to him, Xantippe.

Xenophon's philosophy discovered many great and noble secrets in nature. He was a man of a strong penetrating judgment; and among the many useful truths he advanced, some few errors crept in, to shew he was but a man.

Xerxes, the son of Darius, after he had twice sub-

dued the Babylonians, forbid them to bear arms for the future, but allowed them to indulge themselves in all manner of pleasures: for nothing keeps down a mutinous people so much as effeminacy.

Xenophon hearing that his son died courageously in battle, was so far from being concerned at it, that he rejoiced, and thanked the gods who sent him so brave a son, who could fight and die in the cause of his country.

Xerxes did vainly lash the seas, but they
His foolish threatnings scorned to obey.

Xenocrates was commended for his complaisance; for though he was of a very severe and rigid disposition, yet would he be very pleasant in his discourse; at which the disciples of Plato much wondering, said Plato, "Do you wonder that roses and lillies grow amongst thorns?"

Xenocrates divided each day into several parts, for various employments, assigning one to silence, wherein to study what to say.

Xenodorus advised Augustus never to determine any thing when he found himself angry, till he had first softly repeated the twenty-four letters of the Greek alphabet, intimating, that if he deferred his
anger

anger but a small time, the force thereof would be greatly asswaged or abated.

Xenocrates invented this choice sentence,
That a short pleasure brings a long repentance.

Xenophon, in his short account of the Spartan common wealth, speaking of the behaviour of their young men in the streets, says, There was so much modesty in their looks, that you might as soon have turned the eyes of a marble statue upon you as theirs; and that, in all their behaviour, they were more modest than a bride when in bed, upon her wedding-night.

Xenophon tells us, that Cyrus having taken a most beautiful lady, named Panthea, the wife of Abradatus, committed her to the custody of Araspus, a young Persian nobleman, who had a little before maintained, in discourse, that a mind truly virtuous was incapable of entertaining an unlawful passion.

Xerxes survey'd his mighty host with tears,
To think they'd die within an hundred years;
But by his own ill management we see,
They're all destroy'd and dead in less than three.

Xenocrates had a very fine maxim with regard to the education of youth, which it were to be wished

parents would observe in their houses: he caused wise and virtuous discourses to be often repeated in their presence; but without any affectation, in order to fix in their minds the principles of justice and probity, and make them in love with truth and virtue.

Xerxes did die, and so all monarchs must,
Like other men, be levell'd in the dust,

Xenophilus did well in health abide
One hundred seven years, and then he died.

'Xamime your ways, lest you too late complain,
For there's a time when tears will be in vain.

SINGLE LINES.

X

Xantippe was full of anger and vexation.

Xenocrates commended silence.

Xenocrates commended virtuous employments.

Xenocrates employed his time well.

Xenocrates, though a philosopher, was very dull and heavy.

Xeno-

Xenophon accounted the wise man happy.
 Xenophon and Plato were conversant in one study.
 Xenophon and Plato were great philosophers.
 Xenophon commended virtuous and heroic actions.
 Xenophon recommended repentance to all men.
 Xenophon was a great captain as well as a philosopher.
 Xenophon was a great lover of art.
 Xenophon was a learned general.
 Xerxes and all his invincible army were destroyed.
 Xerxes commanded many thousands of valiant Persians.
 Xerxes lamented man's mutability.
 Xerxes wept at the changeable state of man.
 Xerxes wept at the shortness of human life.
 Xerxes whipt the sea, because it would not obey his command.
 Ximenes said the smoke of Harquebuses was his incense.

PROSE.

Y

Young years make their account only of the glistering shew of beauty; but grey hairs respect only the perfect substance of virtue.

Youth,

Youth fireth his fancy with the flame of lust, and old age fireth his affections with the heat of love.

Youth, that heretofore delighted to try their virtues in hard armours, take now their whole delight, and content, in delicate and effeminate amours.

Young men are no less bound to their tutors for the virtues they teach them, than to their parents for the life they give them.

You may as well feed a man without a mouth, as give advice where there is no disposition to receive it.

Youth is rash and precipitant: while the blood runs through the veins with great rapidity, the passions are strong and unruly, and the mind too loose and airy to be guided by the wise council of the aged; and the knowledge of themselves comes often too late to prevent their ruin.

You would weep if you knew you were to live but one month; and yet you laugh now, when you do not know whether you shall live an hour.

You may be deprived of honour and riches against your will; but not of virtue, without your consent.

You should take a particular care, that you do
not

not again commit the last sin you have repented of; and when you have cast out one devil, you should keep a stronger guard, least seven return.

Yesterday's past; to-morrow's none of thine;
To-day thy life to virtuous acts incline.

You may pray against an untimely and violent death; but ever expect and wait with patience for your latter end: do your utmost to prepare for it; and when it comes, embrace it with a resigned mind.

You may observe in people of pleasure, a certain complacency and absence of all severity, which the habit of a loose unconcerned life gives them; but tell a man of pleasure your secret wants, cares, or sorrows, and you will find that he has given up the delicacy of his passions to the craving of his appetites.

You cannot expect to find treasure in heaven, if you hide it upon earth; neither can you hope to be a sharer where you have reposed no stock. What you give for God's glory, and your own soul's health, is laid up in heaven, and is your own; but what you hide upon earth is lost.

Your diffidence, and the point of your sword, must be your guard against a reconciled enemy, and one
of

of notorious perfidy; for if your credulity bring you within his power, expect the sequel; his malice and revenge will take the advantage, making the act tragical, and scene bloody.

Your tongue and your heart ought to agree, and not to be divided. Take heed that your words and actions correspond; and let what you say be what you mean; and let it be maintained by what you do.

Young persons that are ingenious and industrious, seldom fail of being followed with a virtuous and happy life.

Young persons should not only embrace the admonitions and instructions of the aged, but also imitate their virtues, and shun their vices.

Youth is of no long duration; and in maturer age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, we shall have no comforts but the esteem of wise men, and the means of doing good. Let us therefore stop, whilst to stop is in our power. Let us live as men, who are sometimes to grow old, and to whom it will be the most dreadful of all evils, to count their past years by follies; and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

Youth

Youth is the time of enterprife and hope; having yet no occasion for comparing our force with any opposing power. We naturally form presumptions in our own favour, and imagine that obstruction and impediment will give way before us.

Yield not your members as instruments of unrighteousness unto sin; but yield yourself unto God, as those that are alive from the dead.

Youth, like the soften'd wax, with ease will take
Those images that first impressions make.
If those are fair, their lives will all be bright;
If foul, they'll clouded be with shades of night.

Your actions which the ignorant condemn,
Are likely in the right, when blam'd by them:
But if the action's bad, you ought to shun
Th' attempting it, 'cause 'tis not to be done:
If good, what cause have you to dread or fly
Their false reproaches, or rude calumny?

Ye great disturbers, who, in endless noise,
In blood and horror, seek unnat'ral joys;
For what is all this bustle, but to shun
Those thoughts with which you dare not be alone?
As men in misery, oppress'd with care,
Seek in the rage of wine to drown despair.

You

You must sometimes both time and money spend,
To lay an obligation on your friend.

SINGLE LINES.

Y

Yesterday mispent cannot be recalled.
Yield quietly to what must come unavoidably.
Yield unto reason, wherever it appears.
You cannot expect glory, but in the way of virtue.
You may be seen to give, but not give to be seen.
You may know men by the company they keep.
Young men are apt to hearken to bad counsel.
Young men are easy to be drawn into vice.
Young men cannot have knowledge, but from their
elders.
Young men go to death, but death goes to old men.
Young men, see that you honour the aged.
Young men want experience to guide their actions.
Young willows bend easily, and green wits are en-
tangled suddenly.
Your own errors should teach you more wisdom than
precept.
Your tongue and your heart ought to agree.
Your tongue command to the command of reason.

Your

Your vice, and not your poverty, is your shame.

You should neither believe all you hear, nor speak
all you know.

Youth and age are fitly compared to summer and
winter.

Youth and beauty, once banished, are never recalled.

Youthful extravagancies make a most lamentable
age.

Youth is extravagant, and squanders time away.

Youth is fittest for action, but age is best for counsel.

Youth is full of vanity, and age of infirmity.

Youth is the spring-time of man's age.

Youth is the time for learning.

Youth, like beauty, very soon decays.

Youth, like the spring-time, will soon be over.

Youth seldom rides well, till age holds the bridle.

Youth should endeavour to redeem lost time.

Youth, void of experience, leans to its own weakness.

Youth, well instructed, makes age well disposed.

You were better pass a danger, than be always in
fear.

PROSE.

PROSE.

Z

Zeal, where it is once laudable and prudential, it is an hundred times criminal and erroneous; nor can it be otherwise, if we consider, that it operates with equal violence in all religions, however opposite they may be to one another; and in all subdivisions of each religion in particular.

Zeal for a public cause, is apt to breed passions in the hearts of virtuous persons, to which the regard of their own private interest would never have betrayed them.

Zeno being warned by the oracle to converse with the dead, immediately fell to reading. He was used to say, that some part of knowledge consisted in the ignorance of those things which it was not material to know.

Zeno hearing a young man speak too freely, said, for this reason we have two ears and but one tongue; because we should hear much, and speak little.

Zeno

Zeno used to say, a man must live, not only to eat and drink, but to use this life for the obtaining a better.

Zaleucus made a law, that adulterers should have their eyes put out; therefore, when his son was taken in adultery, that he might both keep the law and be compassionate to his son, he put out one of his own eyes, to redeem one of his son's.

Zeal is a fire, whose flame proceedeth from love; but it must be confined within the bounds of truth.

Zeno, the stoick, taught that the places of the reprobates were separate from the righteous; the one being pleasant and delectable, the other dark and damnable.

Zeno excelled all the rest of the philosophers in continence and gravity, and in felicity too, for he lived ninety-eight years, and in perfect health, without any disease.

Zacharias incurred forty weeks silence for speaking only five words; wherefore learn to hold your tongue.

Zeno said, nothing was more indecent than pride, and especially in a young man.

A a

Zeno,

Zeno, of all virtues, made choice of silence; for
thereby he saw others' imperfections, and concealed
his own.

Zeal not rightly directed is pernicious; for as it
makes a good cause better, so it makes a bad cause
worse.

Zacheus, short of stature, fain would see
His saviour pass, and climbs into a tree.
If we, by faith, would see this glorious king,
Our thoughts must mount on contemplation's wing.

Zeno, that grave and wise philosopher,
The silent minute greatly did prefer;
Zealous he was to single out one day,
Among the seven, to study what to say.
Zealots in art, when any thing they do,
Must silent be, or else no art can shew.

Zeal is a fire, and useful in its kind;
But nothing is more dangerous, if blind.

Zeal without knowledge doth the judgment taint,
Altho' the zealot thinks himself a saint.

Zacheus

Zacheus fear'd no danger; comes at call:
 He'll venture nothing, who can fear a fall.
 Needs must he down, by such a spirit driv'n;
 Nor could he fall, unless he fell to heav'n.
 Down came Zacheus, ravish'd, from the tree:
 Birds that are shot, ne'er drop so quick as he.

Zenith's the highest point of Fortune's wheel;
 From whence her favourites must fall that reel.

Zealously prove true honesty's real friend;
 For that will prove best policy i' the end.

SINGLE LINES.

Z

Zeal, accompanied with knowledge, enlivens devotion.

Zeal for religion cannot warrant cruelty and revenge.

Zeal is a good inceptor and promoter of reformation.

Zeal in a good cause is very commendable.

Zeal misapplied is pious frenzy.

Zeal, mixt with knowledge, mounts a pious mind to heaven.

Zeal not rightly directed is pernicious,

Zealous be you in all good works, and quick in doing well.

Zealously endeavour to store your mind with virtue
and good sense.

Zealously strive for an eternal crown.

Zeal warms and enlivens devotion.

Zeal, when misguided, proves mischievous.

Zeal, without knowledge, is blind.

Zeno hearing a young man speak too freely, said,
hear much and speak little.

Zeno, in the midst of his torments, spit out his tongue.

Zeno, the philosopher, prized the silent minute.

Zeno was the first of the stoick philosophers.

Zeno would have all men of parts be humble.

Zimri and Cosbi were slain for forbidden enjoyments.

Zoilus found fault with Homer's poems.

ON THE ART OF WRITING.

Hail mystic art! which men like angels taught,
 To speak to eyes, to paint unbodied thought!
 Tho' deaf and dumb, blest skill, reliev'd by thee,
 We make one sense perform the task of three.
 We see, we hear, we touch the head and heart,
 And take, or give, what each but yields in part.
 With the hard laws of distance we dispense,
 And without sound, apart, commune in sense;
 View, tho' confin'd, may rule this earthly ball,
 And travel o'er the wide-expanded all.
 Dead letters, thus with living notions fraught,
 Prove to the soul the telescopes of thought;
 To mortal life a deathless witness give;
 And bid all deeds and titles last and live.
 In scanty life, eternity we taste;
 View the first ages, and inform the last.
 Arts, hist'ry, laws, we purchase with a look,
 And keep, like Fate, all nature in a book.

A POEM

A POEM ON WRITING.

When the Omnipotent had fram'd the world,
 And round the globe his glorious works had hurl'd,
 Then man improv'd the products of the earth,
 And gave to trade and arts their useful birth:
 And as the world increas'd, men wiser grew,
 But wanted something still they never knew;
 Till one from heav'n, inspir'd with thoughtful mind,
 To work his fellow-creature's good inclin'd,
 Invented Writing; then they wanted nought
 That could at home, or other lands, be bought.
 For, by this art, with distant worlds they dealt,
 And all the joys of absent friends they felt:
 O'er hills and dales, and o'er the seas conceal'd,
 In silent characters their minds reveal'd.
 Strange art! that doth such wondrous things repeat,
 Of warlike MARLB'ROUGH and EUGENE the great,
 And all their glorious acts to celebrate. }
 This art to all mankind its use imparts,
 Supports our learning, merchandize, and arts;
 Religion, hist'ries of the world and men,
 Would not be known, nor last without the pen.
 Writing! O heav'nly art! what skill can raise
 An earthly voice so high, to sing thy praise?
 Thy merit is above our mortal lays. }

ON SOLITUDE.

O sacred Solitude! divine retreat!
 Choice of the prudent! envy of the great!
 By thy pure stream, or in thy waving shade,
 We court fair Wisdom, that celestial maid!
 The genuine offspring of her lov'd embrace,
 (Strangers on earth) are Innocence and Peace.
 There, from the ways of men laid safe ashore,
 We smile to hear the distant tempest roar;
 There, blest with health, with bus'ness unperplexed,
 This life we relish, and ensure the next.

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THE

THE KNOWLEDGE OF FUTURITY
WISELY CONCEALED.

Heav'n from all creatures hides the book of fate;
All but the page prescrib'd, their present state;
From brutes what men, from men what angels know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day.
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.
O blindness to the future, kindly giv'n,
That each may fill the circle mark'd by heav'n.
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms, or systems, into ruin hurl'd,
And now a bubble burst, and now a world.

FINIS.

E R R A T A.

- Page 29, Sentence 3, line 3, for *under* read *render*.
Page 33, line 3, for *Cæsus* read *Cræsus*.
Page 121, line 3 and 4, for *arithtic* read *arithmetic*.
Page 186, Sentence 7, line 1, for *beart* read *beat*.
Page 244, Sentence 3, line 4, for *summit* read *summit*.
Page 262, Sentence 2, line 3, for *secretary* read *secretary*.

